

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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FOUR VIEWS OF RELIGION.

A brilliant company assembled in Mr. Courtland Palmer's parlors in Gramercy Park, New York, a few weeks ago, to hear four views of religion. We reprint the New York *World's* report.

The meeting was opened by Mr. Palmer, who expressed the hope that in the discussion of so much courtesy, indulgence and kindness would be shown as upon the occasion of Dr. Ryland's lecture on free thought some time since. "The four great religious theories to be discussed this evening are Roman Catholicism, the sect of unity and power; Protestantism, founded upon a basis of individual right; Judaism, the foundation of the other sects, and different from all in that it has not for head an ideal man such as Christ, Buddha, or Mahomet, and Agnosticism, the result of scientific thought. The great question of the century is, What shall we do to be saved?" Mgr. Capel was then introduced and said:

FROM A CATHOLIC STANDPOINT:

MR. PRESIDENT: You did me the honor to invite me to state before the Nineteenth Century Club the principle on which the belief of the Catholic Church rests; then to allow that statement to be freely discussed, and finally, to close the discussion by a rejoinder from me. The frank, earnest way in which, sir, your invitation was made, showed clearly it was prompted by no itching for an intellectual tilt; and the motto of the club, "Prove all things; hold fast that which is good," indicated that your members earnestly wish to know "what's truth."

Yet I could not hide from myself that past experience proves the almost insuperable difficulty to get a satisfactory hearing for Catholicism. Prejudice and passion are proverbially deaf and blind. Unfortunately both have played a great part for the past four centuries in perverting the teaching of the Catholic Church and in attributing to her, doctrines she not only never held but which she has always repudiated. The past did not encourage me much to enter the lists. However, your courtesy, sir, assured me that I should have an attentive hearing. The literary renown of your members made me feel they would in common fairness not undertake to teach me what is Catholic doctrine, but be good enough to accept my statement of it as true, debating my exposition, not their preconceived notions of the faith. The impregnable position of the Catholic Church and her inexhaustible power for good render her fearless, make her invite discussion seeking no favor, but fairness. These facts induced me to accede to your request. My only and sincere regret is, that a more competent and worthier champion has not undertaken the contest.

The length of time granted for statement and discussion will be best spent in directing all our attention to the foundations on which the grand superstructure of Catholic faith rests. And in doing this it is of paramount importance that we use our words in the same sense and so have the same idea in the mind. You must, therefore, bear with me if I seem to lay undue stress on the signification of certain words.

1. The Catholic Church maintains that man is endowed with intellect to know truth, with will to do good. He is gifted with reason which, among its other capabilities and by its own power and light, can know of the existence of God, of the immortality of man's soul and of man's responsible dependence on God. This constitutes, in other

words, natural religion, and rests for its basis on the intelligence and discursive power of the human soul.

2. The Catholic Church holds that besides this natural knowledge concerning God, man's destiny and man's responsibility, there is another body of truth, called revelation, giving still more extensive knowledge concerning God and man. This revelation differs essentially from natural religion, inasmuch as it is no product of scientific research but is imparted by God. It rests not on the capability of reason but on the veracity and goodness of God. By such revelation the mind is confirmed in its own supernatural knowledge, and is further enriched by truths concerning God and man to which reason by itself could never have attained.

This revelation began with the promise of a Redeemer and ended with the ascension of Christ. All dogmas since formulated by the Church are but explicit declarations of the several truths contained in revelation. We hold that such revelation is embodied in certain inspired writings and traditions.

It is of grave import that we bear in mind that the Catholic Church in speaking of God, manifested by reason and by revelation is speaking of a self-existing, personal being, really and essentially distinct from the world, infinite in intelligence and will and in all perfections—this personal God creating all men to be saved, desiring the salvation of all, and putting within the reach of all the necessary help for such salvation.

3. The Church holds that between reason and revelation there never can be any real discrepancy. Since the same God who gave the one gave the other. Here it is important to remember the gulf separating the facts in nature from the scientific theories advanced by men. The latter are oftentimes, from insufficiency of observation or other cause, crude, inaccurate or false. To such theories the statement does not refer. We insist that between the facts and laws in nature known by reason and the doctrines of revelation, there is and never can be antagonism, consequently that reason must be the gainer in strength and direction by this new manifestation of God's mind.

4. The dimness of man's knowledge about his Creator, the weakness of man's moral nature, the responsibility of man to God and the goodness and justice of man's Maker not only rendered revelation possible but also necessary. And the Catholic Church holds that, revelation being made, there is the need of an authoritative teacher and guardian of it, and in all times, for all persons and under all circumstances the individual may know the teaching of God.

This implies infallible or divine authority, exercised though it may be through weak, sinful, fallible agents. The commission, not the individual, is to be looked at. Reason has the right to examine the credentials of such commission, but being convinced that the commission is genuine and has emanated from God, who cannot deceive nor be deceived, reason has but one duty—to accept the message, though it may be beyond the ken of intellect.

Such divine and therefore infallible authority was given to the organically called into existence by Christ, and which received on Pentecost Sunday as its perpetual principle of life the Holy Ghost. From that day forward a human-divine organism existed on earth, easily discovered by the rock, Peter, on which it was formed and by the marks of unity, apostolicity, catholicity and holiness which are of the essence of its being and purpose. This is the Church of Christ, the pillar and ground of truth.

THE PROTESTANT SIDE.

At the close of Mgr. Capel's remarks the Chairman introduced the Rev. Mr. Pullman, who spoke as follows in defense of Protestantism:

The Protestant Reformation was a turning back to reality. It broke up a vast God-monopoly that had usurped all the powers and prerogatives of the divine being. Upon every instinct, emotion, power, aspiration and hope of man the Church of Leo X. had laid a tax no less profitable and oppressive than would be a tax on vital air. If some huge monopoly at this day were to get possession of all the breathable air and first tax and then adulterate it, we should have a not inadequate illustration of the condition of things against which the mighty voice of Luther rose in protest. It was indeed a stroke for liberty against a bondage grown intolerable; but it was more than that. It was a demand for reality—the thing that is—against all pretense and unreality. The soul of Protestantism is sincerity, and sincerity alone knows what morality is. A coerced conscience is no conscience at all; murder is a worse crime than heresy. God's laws cannot be bought off with money; sheepskin and ink do not convey God's pardon. Bowed in the dust under ritual, form and creed, man once more heard the voice of God: "Son of man, stand upon thy feet and I will speak unto thee."

The logic of Protestantism became immediately visible in the Roman Catholic body in the shape of ethical impulse. The Reformation rendered imperative those moral reforms that were absolutely essential to the continued existence of that body. Thus, in a very broad sense, the Protestant Reformation was a Renaissance. That happened to organized Christendom which Christian doctrine declares essential to each individual soul—it was born again. But as the new birth does not destroy the personal characteristics in the individual, so neither did it in the Christian bodies. The Romanist still

Referring then to Mgr. Capel's argument, he said it was a bold assumption for him to say that man had two kinds of reason. He had not faith enough to accept such a claim.

"We must at last," he continued, "in the last resort, all come home to the reason; for even supposing we are directed by the Church she cannot go with us into all the work of our lives to tell us what to do and we must come back to the reason. Then the reverend lecturer made an assertion that God created all men to be saved. I wish to speak with the greatest respect, but this seems to be something that almost borders on—well, I will not use the term but that God should create all men to be saved—has he created none to be lost? If so, I think there are some that would rather be with the lost than with the saved. If the Catholic Church would say that all people had not only been created to be saved, but with and must be saved, that would be a concession. I must not forget that I stand as the representative of that faith which preceded the Church, and when the reverend lecturer insisted on the necessity of a witness and expounder of the divine truth, it seems to me that on the strength of the Old Testament Israel is that witness and that that people had not only been created to be saved, but with and must be saved, that would be a concession. I must not forget that I stand as the representative of that faith which preceded the Church, and when the reverend lecturer insisted on the necessity of a witness and expounder of the divine truth, it seems to me that on the strength of the Old Testament Israel is that witness and that that people had not only been created to be saved, but with and must be saved, that would be a concession. 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For the Religio-Philosophical Journal.
The Roman Catholic Church.

BY HON. JOEL TIFFANY.

The dogma of the Romish Church, that the heavenly Father has committed to any one except each individual soul, the key which is to open to such soul, the divine kingdom, is not only a grave error, but it is a blasphemous falsehood. In all spiritual operations under the Divine Government, everything is so conducted as to place upon each individual the responsibility of seeking for himself his true destiny. There are no means essential to the attainment of such destiny, which do not lie wholly within his reach, and also within his power to employ. Every one knows, or may know, that his true spiritual destiny is to be attained by becoming perfect in each and every attribute of the spirit, as, becoming perfect in the spirit of truth, of purity, of holiness, of justice, of fidelity and love, or absolute goodness. And every one knows or may know, that this completeness of spiritual character may be secured to one who wills it with all the spiritual energy of his being. It is the individual will, which constitutes the key, not only to the kingdom of heaven, but likewise, to the kingdom of hell. It is the righteous will of the individual spirit, commanding obedience to divine law, which opens to it the heavenly kingdom; and it is the unrighteous, carnal, sensual, lustful will of the spirit, which opens to it its spiritual hell, by converting the soul into a state of antagonism and spiritual death. The key of the kingdom can be possessed and exercised only by each individual soul. No one can determine against my will, what shall be my spiritual status; what shall be my aspirations and my desires. My inner self is my own, and can be sold to the spirit of the moral virtues, though all the powers of earth and hell forbid. And it is the installation of this righteous will in the individual soul, which opens it to the incoming of the heavenly kingdom, and enables it to say from its deepest self, not my will, but thine be done. And that this righteous will may become installed as the ruling presence within, the unrighteous, the carnal, sensual and lustful will must be put down. With the unspiritual man, this carnal and sensual will is in the ascendancy. It constitutes the strong man armed, armed with love of self-indulgence, self-gratification, self-enjoyment, self-advantage and every other impulse and desire, which leads to antagonism with the spirit of the virtues. Therefore, this strong man armed, with whom all are more or less acquainted, must be bound and cast out; and his goods must be destroyed, before the good man of the house, the righteous will can have peaceful possession and occupancy. And in whose possession, and under whose power are the means, by which this act of self-submission to the divine will is to be performed? Is there a soul in the universe, who cannot if he will, yield, and become submissive and obedient to the divine requirements, and thus become a subject of the heavenly kingdom? And is there a soul in the universe, who can be compelled against his will to become thus subject to the Divine Will? How is it, then, that St. Peter or any other Saint, or any man or any body of men, can hold for me the keys of that kingdom which my will can unlock or can lock for or against myself. By what authority and power can the Pope, or the Church of Rome, come between me and the spirit of the universe, and interdict the influx of that spirit into my thirsty soul, when, by my will, I have opened up my whole being to such influx, and all that is within me responds to the heavenly presence.

It is claimed that Jesus, as the Christ, gave into the keeping of St. Peter, the keys of the kingdom, for the purpose of placing the spiritual salvation of individual humanity in other hands than those in which the divine Father had placed it. Such a claim put forth by one having true spiritual enlightenment, would be blasphemy against the Holy Ghost, whether committed by pope, prelate, archbishop, bishop or priest. As a dogma, there can be nothing which acts more directly and successfully upon the individual to keep him from coming to the Christ status, than the idea that there may be another and an easier way to secure the blessings incident to such status. The evil consequences flowing from such a faith, both in the present and future life, cannot be overestimated. The sins, not to say the crimes, which this faith makes provisions for, in the estimation of the believer, will come to sit heavy on his soul, when he is least prepared to bear the burden. The doctrine taught by Jesus, which has been construed into the dogma, that St. Peter and his successors have been intrusted with the keys of the kingdom, and that their doings in this respect are recognized and sanctioned in the heavens, is this. According to the verbal statement in the gospel history, Jesus told Peter that his recognition of Jesus, as the Christ, came, if at all, from the revelations of the spirit of the Father. That to know Christ, one must have the inspiration of the Divine Spirit; and upon this source of information, as the rock of divine truth, the Christly Church was to be built. Understanding that the word Christ, spiritually, signifies completeness of spiritual life and character; or the indwelling presence of the Divine Spirit, in the perfected human spirit, there will be no difficulty in understanding what constitutes the rock upon which the Christly Church is to be built. The Christ status, attained through perfect obedience of divine law, constituted the rock—which is Christ; that is, the conscious presence of God in the human soul, outworking through the human, the divine will in all things. This spiritual rock, which is Christ, signifies God dwelling consciously in the human spirit, imparting of his life; of his love, of his wisdom, and of his will. It is God in Christ reconciling the world unto himself. This same truth Jesus uttered in concluding his sermon on the Mount. Said he, he that heareth these sayings of mine and doeth them, will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell not because it was founded upon a rock.

Look back through that entire sermon, and ascertain what the sayings of Jesus were, which, if a man heard and kept, would establish his foundation upon the rock of eternal truth, and you find nothing about St. Peter being the custodian of the keys of the kingdom, or about the Romish Church becoming the rock upon which the Christly Church is to be built. In that sermon, Jesus enumerated everything which he deemed essential to one seeking the kingdom of God and his righteousness; but you will look in vain to find any of the dogmas of the Church therein. All men are invited to come to that spiritual state which will enable them to receive the influx of the Divine Spirit, as an abiding and an inspiring presence, giving thus of his infinite fullness to each soul according to its capacity to receive of the same.

This ideal and fictitious personality called the Roman Catholic Church, is impiously

thrust between the soul and that spiritual state essential to its individual spiritual completeness; and those who have faith in her pretensions feel themselves excused from seeking that status, which is to bring them into a state of oneness with the spirit of the universe. That spiritual fiction says, harken unto my teachings, instead of listening to the teachings of Jesus; come unto me, instead of coming unto Christ; trust in the dogmas of the Church, instead of being led by the inspiration of the spirit of truth.

The consequences which are attendant upon this faith, become manifest wherever the dogmas of the Church are accepted as truth. It is manifest that the moral standard of a people, who feel themselves to be excused from seeking to become perfect in moral character, will not be a high one. When one's faith in certain strange dogmas, and in certain outward formal practices, becomes a substitute for the spirit of the moral virtues, one need not expect to find a high standard of moral excellence, as a test of character. In this respect, history becomes philosophy teaching by example. Whenever and wherever the Roman Church has held sway, liberty, humanity, virtue, and a true spirituality, have been sacrificed, and spiritual darkness and moral death, have fallen upon the people.

For the Religio-Philosophical Journal.
The Law of Inspiration.

BY MRS. MARIA M. KING.

The inspirational faculty in man allies him intimately with spiritual beings in the sphere just above him, and more remotely, but none the less surely, with those of spheres beyond; even to the Deific. "Who shall separate us from the love of God?" said an inspired apostle. Aye, who shall sever the cord that binds man in his lowest estate to the Father of all—the Father, who, as surely, through the chain of forces expressed in the gradation of spheres and of spirits or angels in the spiritual universe, is connected with man in the physical state, as that the central orb in a system of worlds is connected with every world developed through its instrumentality, near or remote?

Physical laws have their concomitants in spiritual laws, the inter-dependence and inter-action between the two being as perfect as between spirit and matter, between life and the forms it animates. The law of attractive force, whereby is expressed the relationship of worlds and the unity of the universe, has its concomitants in the law of affinity which allies God as Superior Spirit, with all spirits below this. Indeed, spiritual affinity is all affinity; and the law of love differs from the affinities of matter only as mind differs from the vital essences of gross substance. Like seeks its like and embraces it, like the lover his mate, in the material world through the interaction of magnetic forces which vitalize substance, these forces being spiritual essences co-operating with material, as the vital agencies in matter.

Spirit is never disengaged so completely from matter that these related elements do not concommence as the basic condition of action, of life, in all grades of substance and of being, from lowest to highest. It is a fundamental principle of the Spiritual Philosophy, that the mode of life and action is one throughout the universe, and that this mode is exhibited on every separate plane of life, as upon every world in space. It must be evident to every thinker, that there cannot be one mode of action, or one principle, underlying life in physical nature, and another in spiritual, and the two planes co-operate as they do for the evolution and perpetuation of life in both.

This question is for the consideration of such as concede the existence of spirit and its intimate relations with matter. Ultra-materialists and religionists of the Christian orthodox school will, as a matter of course, find no affinity between their views of inspiration and spiritual laws, and those here expressed. Nevertheless, some of their expressed formulas of belief ultimate in these principles, if they ultimate anywhere. God, the author of life and law: this is part of the Christian's creed, and materialism of one school does not entirely lose sight of, or ignore the idea. This idea is equivalent to the following: Superior Spirit is the prompter to universal action. In different phrase, this signifies that God is the superior positive force of nature, the grade of spirit, whose re-action upon inferior nature prompt to perpetual activity of mind and matter, through laws originating in intelligence. God, the lawgiver or the author of law, is the Supreme Intelligence outworking itself in an intelligent manner upon matter, the body of Deity, as the universe has been appropriately called. This mode of action is—must be—as eternal as the being of Deity, as God is only God by virtue of his attributes exhibited, outwrought, in nature. So, it has been said that God is law. In a strict sense this is correct; and yet it does not signify that law is not applied intelligently, or cannot be applied at the will of intelligence, to bring about purposes which intelligence conceives.

That there is method in God's government, a science, a philosophy, in it that can be explained, as the physical sciences can be, and upon the basis of ascertained facts and laws, does not militate against the divine perfection, or make the name of God less sacred. Let us inquire how it can be that God is in all things—is the life of all that is, furnishing the impulse to life in universal nature. It can only be in the one way recognized in a manner by all religionists—by the universal diffusion of his spirit. This can only mean, when rightly comprehended, that this spirit is a something which can be diffused; an essence or ether that vitalizes all that is. It can only mean, that from the sphere which is Deific—the Sensorium of the universe, as it has been termed by another writer—are diffused the essences which find their affinities in all matter, all forms of life, from lowest to highest. It means that there is not an atom, a molecule or a form, that does not embody in germinal form atoms of this Deific ethereal essence, and which, hence, is the life-element of it. Why do the atoms aggregate? What is the force which ultimates in the accumulation of molecules, into all the infinite number of forms of matter and variety of forms? And what is it that makes a human brain an active center of intelligent force, whereas, lower forms embody only what is termed instinctive force? The answers to these queries are apparent. The activities of atoms and molecules portray the affinities of matter—the force reaching from the spirit side of life, whose ultimate is the evolution of the order which is an attribute of Deity; or, in other words, whose purpose is this evolution, which implies design. This order is evolved gradually as matter progresses, becoming more and more susceptible to developing forces, and more rapidly, as forces are developed to co-operate, thus revealing the law of progress. A human being embodies more of the Deific principle than any other form; the human brain attracts brain forces, whereas lower forms of life and forms of matter attract germs of their like, from essences in the Su-

perior sphere pertaining to all like forms that go to make up, clothe and people the sphere, these essences likewise vitalized with Deific brain force, whence originates all force. The pattern of all that is in spirit, or germinal life could not outwork form as it does, and the variety of forms in nature. The germ embodies the pattern, and that germ primarily having spirit in the ascendancy; this is the principle. The sum of the whole matter is this: evolution is only possible by the law which makes forms of matter and of life matrices for the incarnation of germs of this original life element, which is proportioned to fit the varieties of substance and forms in nature by the original law of attractive force, whereby like forever seeks its like.

"Variety is the spice of life," it is said. It is nature's economy, the foundation principle of life, being stamped upon primeval matter in its chaotic state, as it exists in spirit. Whence, as stated, originates the pattern of matter and forms. The two interacting principles or elements which compose nature—the universe, are as necessary to each other as the soul and body are in the physical state. The actor and the acted upon, each necessary, to promote the activity of the other, is the eternal order.

This brings us back to the consideration of the law of inspiration, which follows from the foregoing principles. It is the law of spiritual life, the mode, whereby the mentality and spirituality of physical man and man in the subordinate grades of spirit-life, is stimulated from the Deific fountain of force. By it every plane of life receives its due proportion of stimulation to life, and every individual on the several planes. Inspiration is to man's mentality, what the rain, the dew and the sunshine are to surface life. Coming from spirits of the grade just above, it is charged with a higher spirituality, from intelligence still higher, thus becoming a vehicle for germs of highest thought, whereby they may reach the lowly minds of earthly men; as the moisture and the sunlight are the media for the transmission of vital ethers to surface forms. Physical man, the lowest in the scale, receives from this spiritual stimulation all he is capable of appropriating. Being on the physical side of life, his mentality is negative to that of his helpers on spiritual planes, and it thus becomes the agency to react with the latter more positive, sphere of mentality—the point to which the pendulum swings, whence it is reacted upon and turned upon its course. This signifies, in point of fact, that earthly man engages the attention of spirits of every grade; that upon him, as the weakling, the nurseling, is concentrated the care of highest heaven—not to the neglect of any intermediate grades, but bringing all of the latter into the service of uplifting the infant. Related to materiality as physical man is, his sphere is repellent to spirits, but the positive will of the latter, overcomes this negative condition sufficiently, to satisfy the law of inter-communication. This satisfies the philosophical aspect of the question. Illustrating how grades react with each other, for the production of that activity, which is universal life.

The faculty of inspiration makes man susceptible to the influence of all that is high and spiritualizing through it, from every source. He gathers that element of refinement allied to his own spirit; nature thus being to him a perpetual stimulus to improvement. If the thunder of the cataract and the mellow strains of music, the frowning mountain with the overhanging storm-cloud black with tempests, and the glowing sunset sky and the fragrant, many-colored flowers of the parterre, inspire his being, arousing to activity different sides of his nature, different mental faculties, it is evident that God has imprinted upon nature, in all her varied moods and phases that diversity, which is exactly fitted to every thinker, that there cannot be one mode of action, or one principle, underlying life in physical nature, and another in spiritual, and the two planes co-operate as they do for the evolution and perpetuation of life in both.

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Jan. 29th, 1884. To-day, much to our surprise a recently executed criminal was brought and placed in *rapport* with the medium, the expression of whose face under this control, was, at first, that of deep, agonizing emotion. Then came the following:

"I have chosen my fate to come back to earth and work out my own salvation. I abhor myself with all the loathing one is capable of conceiving. I am breaking from the control of Jesuitical influence of priest and layman. It came to me in my last hours, offering me pardon; but there is no such thing as pardon! I was steeped in sin and sin, most assuredly, work myself out into better condition, and when I tell you that I am Wheeler, the strangler, with no one to atone for me or condone my sins, you may well believe that I have something to do. True, the last days of my life were spent in prayer and meditation, and priests of the Catholic school told me that, with their assistance I could find redeeming grace in Christ. But no sooner was I released from the physical form, and come into the light spiritually, than I saw it was an utter impossibility for me to be saved from the wrongs of my life in any other way than through purification or sanctification, and so I have been brought here to day to make a beginning in the light of reason and common sense; to try to understand with the help of these workers, through their quickening power, what there is for me to do to redeem myself....

"If I cut my hand and it heals over and becomes well, there is a scar there that shows where the wound was. I am scarred all over

from my head to my feet. Not a being that I meet with but sees that I am so scarred, and must likely know the cause—some I know do know the cause even as they see the scar, and so I am constantly reproved, condemned and pitied. But I ask no mercy. I ask for work. I want to do something that will be a forgetting of self. When I can do that, I can escape the piercing gaze of all around me. Oh! that I could be a child again! innocent with wisdom to guide my every action. To me, there is nothing so beautiful as the child's innocence.

"Those who have suffered by my hands or by my words, are the first for me to turn to, and repair the wrongs I have done them. I would gladly give my life for the wrongs; but 'tis more to live, to overcome, to relieve suffering, to bring peace into the hearts of others; but, O God, when can I learn to fit myself for such duties, as purity alone can bring peace? Time and patience, and a constant watchfulness, shall enable me to find and develop the best that is in me, and until I am prepared to mingle with the innocence of children, let me bear the scathing rebukes of all who look upon me."

Feb. 1st. At this, our next sance, we were still more surprised by a visit from the victim of this murderer, Wheeler. What now came was in the following words:

"O, keep this to yourself! Don't let my friends know that I am still with Wheeler. We were not prepared to separate in such an unnatural manner. I could not be released. O, release me, release me! For these weary months I have been wandering in the darkness; no release, no comfort. If there is any comfort for such as me, give me directions how to find it. Oh! you say I was wayward, and trifled with the best principles of life. Why was it so? I want to know the cause."

This questioning was addressed to spirit helpers near at hand. After a response from them—invaluable to me—the subject continued: "Oh! I inherited, in a degree, the very elements that carried me down, through the influence of a more depraved creature than myself. Oh! the love of flattery, the love of admiration, how they told on my life! Let me forget it and go into darkness! I cannot bear the light."

"I am told that if I will but once look upon the full bearing of my life, I shall see how I can be released from the terrible agony.... Uninfluenced by a stronger will, I had led a different life. Yet I do not feel willing that another should bear the blame; let it come upon me! Spare him who was maddened. Let this be my work of my own, to suffer and free myself; and let that other go free. I will ask for no more.... No! I am wrong, wrong again. I have an immortal soul from the hands of my Maker, and am accountable to him for the condition he finds me in. I want to pray, but dare these lips plead for pardon; to ask for a blessing? I will ask that I may know the right, and be able to do it.... O, I am shown a way out! I am not doomed to everlasting perdition. My ignorance, my pride, my self-conceit, has caused my suffering. The spiritual lights all around me, show me that I have still an opportunity to know the right, and to do it."

"How much I want to know! Have I been God's child all these years, and was let fall into temptation and suffering to become strong? Gracious and pure beings, you have not deceived me? It is true that I may go to work from this time, and struggle to overcome my evils and imperfection; and when I have become pure and ripe for a blessing, I shall be shown how to help others wherein I myself was weak. I am sorry there are others who must need such aid; yet I have learned that out of suffering cometh light; and through the suffering of weakness I learn my strength, and I rejoice and bless God for my life. I can now be glad to see myself as I am, and it shall rest with me to overcome."

I now endeavored by questioning, to obtain further light in regard to the singular developments of this case. The substance of what I thus received from the wisdom of our band, was that, from the first, the victim was so completely under the psychological control of her paramour, that her own self-will was, for the time being, lost; what was done, apparently with her consent, was not in reality from her independent individuality. Further: the action of this law of mental control continued, not only while the controlling mind was still in the earthly, and the other in the spirit-life, but also after both had passed out of the earthly existence; and it was now the great agony of the victim to escape from this control, in order, as it would seem, that she might leave her evils behind, and rise into a higher and more peaceful condition. That this release was not accomplished at once, in the present mental state of both the parties, was owing not to a want of disposition on the part of either, but simply to the deficiency of right understanding, by the psychologizer, of the proper method of release. In other words, he had not yet learned how to undo the knot of his own tying. And all this, as I was given to understand, was in strict accordance with a natural spiritual law, the importance of which made it right that the case should be published in full for the benefit especially of those still in the earthly life.

A Dog Saves Another Dog's Life.

The Poughkeepsie, (N. Y.) Eagle says:

Mr. N. O. Chichester, Superintendent of Arnold's chair factory, tells a wonderful dog story. One day lately, he was looking out on the river from an upper window of the factory when he discovered a dog in the river track, struggling hard to get out. The dog would swim along the edge of the ice, then get both feet on it, and raise himself partly out of the water and fall back. Suddenly the would-be rescuer started like lightning for the shore and the dog in the water kept up his struggles. In a minute or two the other dog was seen returning, and there was a man with him who was running. Dog and man reached the drowning dog, in time to pull him out, and all started for the shore. When the two dogs reached the bridge which leads from the ice to the Brewery pier they laid down side by side, and made extraordinary manifestations of joy and delight, and their cries, not barks, were incessant. The dog that was saved is owned by Mr. George Lumb, of Swart & Lumb Brothers, and the dog that went to his rescue is a hunting dog belonging to Isaac H. Wood, of the Exchange House. Taking everything into consideration it was a most wonderful occurrence.

Horsford's Acid Phosphate
DECIDED BENEFIT.

Dr. JOHN P. WHEELER, Hudson, N. Y., says: "I have given it with decided benefit in a case of inattention of the brain, from abuse of alcohol."

For the Religio-Philosophical Journal.
Old Men shall Dream Dreams and Young Men shall see Visions.

BY DR. S. J. DICKSON.

I do not quote these lines because they are contained in this or that book, but because to dream dreams and to see visions, has been the experience of all ages. Not only have old men dreamed dreams and young men seen visions, but both old and young men, women and children, have been subject to these experiences since the individualization of the race. But probably visions in these after times have attracted the attention of thinking minds more than at any other period.

So far as my own experience and observation extends, through visions, spiritual truths and material events are given in a figurative manner, which all are aware who have considered the subject, is the most adequate method of presenting much in a little; but we also realize how inadequate our written language is to present the experience of one mind so as to be fully comprehended by that of another.

But notwithstanding this fact, I now propose, with your approval, to give from time to time some of my own experiences under this head, to the readers of your worthy paper, commencing with the following:

While attending school in the year sixty-three or four, after having wrestled with my Greek until the short hours of the night, I committed myself to the arms of Morpheus, under whose benign influence I remained until the dawn of the morning, at which time the following vision came before me: I was leisurely walking upon a street which led as an inclined plane a distance of about one hundred yards to my mother's home. On hearing footsteps approaching, I turned and saw five beautiful white horses prancing along single breasted, while a lovely boy rested upon the back of the last horse, who, as he passed, smilingly asked if I would not like to ride. I gave him a negative answer, as on they went until they nearly reached my old home, at which point the horses all rose upon their hind feet, in a circle, while the boy fell beneath their fore feet. I sprang to his rescue, but ere I reached the spot, he had been crushed into the earth, and a shock, as of spirit power, came over me, as much as to say, "Take note of this." I resumed my normal state under the most serious conviction that my little friend had passed to spirit life, and immediately wrote home to that effect. I also stated to a classmate what I had seen. Three or four days passed, and a letter

Monopolies.—The Working Class.—Co-operation.

BY GEO. W. WEBSTER.

The growing power of railroad, banking and other moneyed corporations, justly attracts the attention of philanthropists and statesmen, causing apprehensive fears as to what may be its ultimate effect upon the condition and welfare of society. Many prophesy anarchy, bloodshed and the overthrow of the oppressive corporations by violence. To my mind the danger does not lie in that direction, though it is not improbable that there may be a communistic feeling sufficient to occasionally produce spasmodic efforts at revolution and riot, to be speedily put down by the strong, conservative hand of law. Rather may we look for still further centralization of money power and increase of oppression. It is patent to every intelligent observer that labor is waging a very unequal contest with capital. Vanderbilts, Goulds and Astors are piling up their hundreds of millions, nearly every cent of which is the direct produce of other men's labor; which, considered legally, is right, but considered morally, is robbery and vampirism. It is very easy to see how intelligent co-operation among the laborers might vastly improve their condition. Farmers, by establishing co-operative farm-villages, centrally located on tracts of land not more than two miles square, could co-operate in the purchase and use of machinery, and in establishing creameries, manufacturing and repair shops, schools and libraries, and at the same time greatly improve their social condition. Mechanics and operatives in cities could secure as great benefits for themselves, and all classes working together could control the subject of transportation, and in many other ways secure to labor just share of its productions. Many, seeing how these ends might be attained, have spent years of hard, unselfish labor, in trying to realize such a consummation, but their efforts thus far have not been crowned with success. Why have all such enterprises failed? Why is labor every year more and more oppressed, while wealthy corporations are constantly increasing their hundreds of millions?

The fault lies with the working classes themselves, in their ignorance, their selfishness, and want of rectitude. The almost universal prejudice against manual labor and in favor of some more genteel pursuit, is also a very strong factor in producing the present condition of things. Who for a moment would assume that labor could not take care of itself, if all laborers had a good practical education, were thoroughly trained and skillful in any work they might wish to pursue, and at the same time were honest and unselfish, willing and anxious to work, not only for the good of themselves and their own families, but also feeling a patriotic interest in the general welfare of society?

If there were to be a general and equal distribution of all the property in the country to-day, it would but a short time before there would be nearly as much difference in the financial condition of individuals as there is now.

A life of idleness and extravagance will rapidly dissipate the largest fortune. Only a small proportion of the laborers of this country have a good common school education. Their children run in the streets. They do not want to go to school, but are ready to smoke cigars, drink beer and whiskey, and form habits which destroy the life forces, or they waste their earnings in worse than useless expenditures. They grow up without becoming skilled in any kind of work, and consequently have to work for low wages.

There is enough money spent for strong drinks and tobacco alone to clothe and educate every child in the land. Of course these sweeping charges are not intended to apply to all laborers, but every intelligent person knows that they will apply to a very large class. There is also a large class of temperate, industrious and honest laborers, who, although they do not have the opportunities they should have, are rapidly acquiring good homes and surrounding themselves with luxuries. Two boys in the same school may have the same opportunities for education; one is ambitious to win honorable distinction, to become a useful member of society. He studies hard, forms no bad habits, saves his earnings to buy books or to go into business with, and after adopting some business pursuit, thoroughly qualifies himself for it. He naturally grows up to be a reliable business man. He gets good wages, saves them, and in time goes into business for himself and is successful. The other boy cares little for education. He would rather spend his time in using tobacco, strong drinks and playing billiards, or indulge in other expensive habits. He grows up unskilled in any pursuit, and is employed by the educated, industrious man at such wages as his skill and strength will command in the labor market. One has become a monopolist, the other an anti-monopolist. The monopolist is often hard-hearted and exacting, but the anti-monopolist is at least partly to blame for his inferior position. Co-operation is the only remedy that can successfully contend with the power of monopoly, but it can only be a success between people who are sufficiently intelligent and honest to work together for a common good. Such educated and skillful business men as would be well calculated to become leaders in co-operative movements, have already acquired homes and are engaged in some successful business of their own, while the great majority of those who would be benefited by co-operative labor, have not the business qualifications that would be likely to ensure success; neither have they the capital necessary to make a start in business.

Those who make a failure in their own business operations, would probably do better in conducting co-operative enterprises. The most successful attempt that has been made to ameliorate the condition of labor, has been inaugurated by a capitalist, and I am glad to say a Spiritualist. I refer to the Familiere of M. Godin in France. In this country there are plenty of wealthy Spiritualists who are abundantly able to imitate the example of M. Godin, and they could make no other use of their capital that would bring so large returns, in both present and future enjoyment, as to spend it in trying to educate and improve the laboring classes, which, in my opinion, will have to be done in order to make co-operation a success.

I do not wish to discourage those who would endeavor to improve the condition of mankind through co-operation, but would point out some of the obstacles that will have to be overcome. There can be no true co-operation among the incongruous elements of society as they now exist. One great obstacle is the number of useless deadbeats and cranks that swarm about every such movement. It is especially essential that any such enterprise should be started by clear-headed and worthy people. Spiritualists should be ready and willing to improve every opportunity to educate the masses, and thus prepare them to lead a more temperate, industrious and cultured life. Much has already been done, but much more remains to

be done before the millennium will be realized. The apathy of many so-called Spiritualists is incomprehensible. I fear that the true mission of Spiritualism to educate and bless mankind, is often but dimly discerned by many who are thoroughly conversant with its wonderful phenomena. There is too much of waiting for spirits to do the work that we ought to do ourselves. If Spiritualism teaches anything of special importance, it is that the true object of earth-life is the training and unfolding of the human spirit preparatory to its entry into its final home in spirit-life. A practical, industrious and philanthropic life will tend to that end, but the possession of great riches will not, unless wisely used for the benefit of others. A co-operative association formed by persons who believe in that kind of philosophy, could do a great deal of good, while one formed by those who seek Spiritualism to gratify an idle curiosity, or to make money for selfish purposes, will realize only a harvest of sorrow and disappointment.

Orange City, Florida.

Mrs. A. S. Duniway, one of the leading exponents of progressive ideas on the Pacific slope and editor of *The New Northwest*, of Portland, Oregon, passed through Chicago this week en route for Washington.

Gospels of Oaklsp, The New Bible. The entire *Oaklsp* will be issued in series elongated and cheap enough for everybody to obtain it. The first number is to hand, price paper cover 50 cents, sent post paid on receipt of price. For sale at this office.

Thomas Paine's Complete Works, bound in cloth for \$5.00, regular price for same \$7.00. We have one set of the above in the best order, never having been used, and the only imperfection being in the binding of one of the volumes upside down. This makes no material difference as the reading is all complete and the books in good condition. A rare chance to procure Paine's works at a low price. Will send to any address on receipt of price.

We have one copy of Everybody's Doctor, a New and Improved Hand-Book of Hygiene and Domestic Medicine. By Robert A. Gunn, M. D. The author has in this volume contributed a great deal toward improving the condition of mankind and condensed in as small a space as possible, such information on medical subjects as will be of value to the public. The volume contains 668 pages of reading matter in clear type and printed on good paper and sells for \$4.00. We offer the one in stock for the low price of \$2.50. It is as good as new and is a bargain. It will be sent to any address on receipt of the price, post paid.

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This is the significant and italicized heading of the editorial columns of the Washington *Sentinel*, the national organ of the beer brewers of America. Read, mark and inwardly digest its suggestive advice:

"It is the holy duty of every man who loves his country, wants its liberties and free institutions preserved, and Puritanicalism and tyranny destroyed, to see that all emigrants, or such that neglected to do so heretofore, take out the necessary papers in order to become naturalized. In every city, town and village there ought to be a standing committee for that purpose. If we want to succeed, we must do it at the ballot-box."

Prof. Buchanan requests the JOURNAL to state that the post graduate course of the College of Therapeutics at Boston has been concluded with expressions of satisfaction and pleasure by the gentlemen and ladies in attendance. The class unanimously adopted the following resolution:

Resolved, That we have attended with great pleasure the recent post graduate course of lectures of the College of Therapeutics, which has realized our anticipations in presenting a large amount of novel information in a most attractive, interesting and convincing manner, and that we regard the discoveries of Prof. Buchanan in Cerebral Physiology, Sarcomy, and Medical Diagnosis as fully demonstrated by experiment, and as destined to revolutionize medical philosophy and medical practice.

Another Medium.

To the Editor of the Religio-Philosophical Journal:

On the 13th of October, 1883, while holding a family circle, Miss Maggie Maguire, an assistant in household duties, became entranced, and rising, she gave a short lecture, which proved of great benefit. She has a powerful control, and has been doing splendidly. She has been controlled at least three times each week since her first experience. We feel that she is now almost qualified to fill any pulpit. We hope that she may prove a great benefit to the cause. This medium belongs to a family of strong opponents to Spiritualism, and they would gladly put a stop to her mediumship, if it were in their power to do so. She is nearly eighteen years of age, and will soon triumph over all opposition.

S. C. SKIDMORE.

Story About a Maine Man.

S. D. Edwards, a Justice of the Peace in Oxford, long claimed the power of reading any letter which can be put on his head, not seeing the letter. Monday this was put to a practical test. G. H. Jones, George Walker and A. S. Fuller went into a separate room. Each wrote a letter, which they carefully sealed in envelopes and shook up in a hat. Then one was put on the top of Mr. Edwards's head. Mr. Edwards had not even seen the envelope, still he read it quickly and correctly. He was tested in many ways but came out successful each time.—*Portland (Me.) Argus.*

Business Notices.

DR. J. V. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3 and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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MRS. EMMA HARDINGE-BRITTEN will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Mews, Humphrey St., Chesham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

Hall's Vegetable Sicilian Hair renewer, heals every disease peculiar to the scalp, and keeps the scalp cool and clean.

FOR TEN CENTS. The St. Louis *Magazine*, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 212 North Eighth street, St. Louis. The RELIGIO-PHILOSOPHICAL JOURNAL, and Magazine sent one year for \$2.50.

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Passed to Spirit-Life.

Passed to spirit-life at LeMore, Cal., on Sunday, February 3rd, 1884, of consumption, Thaddeus P. son of Hon. G. and Mrs. Wait.

As stated in the above the deceased was a victim of the fell destroyer that yearly carries to their graves one-third of all who die. He was a man of intellect and genius, and possessed a strong physique. His health was never impaired, but his acquaintance respected it, for they did not love him. Thaddeus P. Wait was a native of Huron, Michigan. Was born on December 8th, 1849, and died, therefore, just entered upon his fortieth year. The bright, life-like features, bravery, and worth, of the father were again manifested in his son, when the hour arrived for his departure from this life, he submitted to the inevitable calmly and peacefully. For several days before his death he knew that the end was near at hand, and, in his desire to be of service to others, he gave all his time to the care of the sick. When he was no longer able to do this, he regretted to go, but seemed to have no dread of "them unknown beyond." While no hand of the dear ones of his family was present to wipe the damp stamp from his brow, nor kind and loving friends whom he had known for many years, to comfort him, his eyes were closed, and his eyes after death. Mrs. L. S. Twiss went to him several days before he passed away, and remained by his bedside until the last. The funeral services were conducted by his son, Dr. Kimball, and the Rev. Dr. W. H. Johnson, of Huron, who officiated. The Masonic and Odd-Fellow fraternal organizations attended in a body. Lyman C. Howe, of Freeland, N. Y., delivered the discourse, the subject being in accordance with the faith of the deceased and his friends. A large concourse of people followed the remains to the cemetery where the burial was conducted according to Masonic rites.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 1:45 P. M. at the Hall, corner of Fulton and Bedford Avenues. J. W. Fletcher, President. All spiritual papers on sale in the hall. Meetings free.

W. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 133 Clinton Avenue, Brooklyn, N. Y. Public services every Wednesday at 7 P. M. and 8:30 A. M.

Ladies' Aid and Mutual Relief Fraternity, Wednesday, at 2:30.

Church Social every second and fourth Wednesday, in each month, at 8 P. M.

Spiritual Fraternity for development of mediums, every Friday evening, at 8 o'clock, Mrs. T. C. Straker, President.

Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. H. Stetson, President. A. H. DAILEY, Secretary. (P. O. address 14 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue, New York City. The Harmonious Association, Andrew Jackson Davis, President and regular speaker, holds a public meeting every Sunday evening at 8 o'clock, to which everybody is most cordially invited. Those meetings are conducted in a spirit of entire freedom, and are followed by a social gathering.

W. N. NEBELTHAU, Ex-Trusted of La Porte Co.

La Porte, Ind. Jan. 31, 1884.

Another Case of Consumption Cured at La Porte, Ind.

DR. SCHENK:

About twelve years ago I was dangerously ill with Lung Fever. I had great trouble in breathing; every breath I drew caused me pain. I had three doctors treating me, but I grew worse all the time. I was at the time connected with the Lake Shore R. R. Co. One of my fellow clerks induced me to get some of your medicine, saying that he had used them himself with entire success. I sent for some of your *Pulmonic Syrup* and *Seaweed Tonic*, and insisted on their being used.

F. W. NEBELTHAU, Ex-Trusted of La Porte Co.

La Porte, Ind. Jan. 31, 1884.

Consumption Cured.—Read this Letter from Mr. Ittich, of La Porte, Indiana.

DR. SCHENK:

In the year 1872 I was suffering with Consumption, and had gotten so low that I had no hope of ever getting well again. I waited for death to put an end to my sufferings.

There was one of my friends who was persistently trying to have me use your *Pulmonic Syrup* and *Seaweed Tonic*, but I utterly refused to get any more medicine. I was disgusted with medicine. I had tried so many different medicines without being helped by any. Finding that I was not to be persuaded, he brought some of your *Pulmonic Syrup* and *Seaweed Tonic* himself, and brought them to me. I at first refused to touch them. I did not want to be experimented on, but finally consented to use them merely to benefit him, not that I expected they would do me any good. I commenced taking the *Pulmonic Syrup* and *Seaweed Tonic*, and to my great surprise felt almost immediate relief, and was encouraged to continue using them. My condition improved under their use, until in time I grew perfectly well, no trace of the disease remaining. My lungs had healed up and grew stronger than ever. I was permanently cured, as I have had no trouble with my lungs since that time.

I owe my life entirely to your medicines. Nothing else saved me. I will bear *several* testimonies to the great virtues possessed by your medicines. I know of several other cases here where your medicines have been used with entire success. I am well-known here, being one of the original German settlers in La Porte Co., and having been in the lively business for many years.

JOHN ITTICH.

N. B.—I can, and will, if necessary, swear before any Justice of the Peace, to all that I have said in the above statement.

La Porte, Ind. Jan. 31, 1884.

JOHN ITTICH.

This is to certify that we have sold the medicines mentioned in these certificates to Mr. Nebelthau and others, and their statements are authentic and reliable.

FRED K. WEST & CO., Druggists.

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Be sure to find Dr. Schenk's book on Consumption; you will find it of great value whether you conclude to use his Remedies or not. It is sent free, post paid. Address J. H. SCHENK & SON, our 6th and Arch streets, Philadelphia, Pa.

DR. SCHENK:

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GUIDE-POSTS

ON

IMMORTAL ROADS.

By MRS. JACOB MARTIN.

The author says: "As a firefly among the stars, as a ripple on the surface of a pond, so small becomes of hope through the vanity of man."

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Voices from the People,
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For the Religio-Philosophical Journal

Come!

IN MEMORIAM.

Because we cannot visit thine abode,
Reaching across the inter-stellar spaces,
Come to us at this evening hour, and make
Glad music in the old accustomed places!

Because we cannot meet thee as of old
In converse sweet, since thy translation thither,
While stars of heaven o'er earth their vigils keep,
Thy presence we invoke, and welcome bither.

Because thy fragrant memory still abides
To bless the cup that friendship brimmed with
sweetness,

Because thine absence, if removed, would fill
And round and perfect life to its completeness,

Because, O friend of years, all help we need,
And grace, tear-blended, round our earthly prison,

Our souls await, as prophecy, to hear
Thy exultant peans of thy soul arisen!

Because I cannot strike angelic lyres,
But of terrestrial songs am lowly singer,
Mine ear aturns to catch those tones divine;
Some minor strains may with me love to linger!

Because we cannot come to thy abode,
Nor leap across the inter-stellar spaces,
Bid thy dear feet tread off the earthly road,
And visit in the old familiar places!

—LITA BARNEY SAYLES.

"Manhood versus Anthood."

To the Editor of the Religio-Philosophical Journal:

In the lecture of Mr. Dawbarn, published in the

Journal of the February 16th, many very untruthful and irrational positions are assumed; and it re-

quires study to determine whether the lecturer was

making a fool of himself, or was trying to make a

fool of somebody else. It would seem that he is en-

deavoring to establish the fact for some purpose,

that the ant as an insect is intellectually and socially

superior to the human individual. His fundamental

position seems to be, that the rational faculties are

the crowning work of human unfoldment; and that

if it can be established that the ant or the animal

can reason, they become at least the peer of man;

and he proceeds to affirm, that, in many respects,

the instincts of the animal are superior to the rational

intelligence of the human. He considers the super-

iority claimed for manhood over anthood, as mere

swagger, mere human conceit, and he intimates

very clearly, that it might as well be said "that the

ant has been created in the image of God, as that

man has—that a large Ant for a God, would meet

his views as well as a perfect spirit; that it is, as one

Infinite Being, clothed with the perfect attributes of

Divinity. In the plane of subjection to a higher

power, he deems man and the ant equals; that is,

that in character, faculty and attribute, man has

nothing to claim superior to the races of the ant.

He claims that man makes himself and his spiritual

faculties, the standard by which he judges of the

standing of the ant, while there are animals which

can run, roll, climb, out swim, out see, out smell,

out hear, out taste, out feel and out live him. That

in every one of the physical senses, some animal is

his superior; and the lecturer inquires, "In what re-

spect does man's superiority consist?" Taking the

remaining part of his lecture as an honest and sincere

statement of his views, he seems not to have been

able to discover in the human spirit, anything

superior to the mentality of the insect and the animal.

It is to be supposed that he esteems himself, in at-

tention, equal to the average human; and that he has

examined himself as a mental and spiritual being,

most thoroughly; and that he has not hitherto

been able to detect in himself, anything socially, in-

tellecually, morally and spiritually, superior to the

fighting black ant, or some of its kindred races. If

this be so, and there is really nothing in himself,

either in his aspirations or in his intellectual and

moral endeavors, superior to the fighting black ant,

he must be permitted to entertain such humble

opinions of his capacity and attainment until by

some means, he can be caused to obtain more inter-

for perceptions of that nature, and of those incident

facilities pertaining to the human spirit, which gives

true life and character; and makes the "individual

worthy of eternal life. And it would hardly seem

advisable for himself or others, to put him forth as a

public teacher, until such spiritual darkness can be

come dissipated, by such an illumination of his in-

terior, as will enable himself to find in the human

soul, something superior to the aim and destiny of

the mere brute.

From the beginning of the lecture, it became very

apparent, that he recognized no thing belonging to

the internal spiritual of the human soul; that he

had always lived in the animal department of him-

self, became evident from the positions taken as to

the relative state of the human and animal mind,

constituting the animal in many respects, the super-

ior of the human. He need not have stated the fact,

that he is now basking in the "sunshine" of Athe-

ism; and has thereby escaped the "dark shadow of a

personal God." But in this statement and confes-

sion, he has disclosed the source of that spiritual

deadness so apparent in the entire lecture. From

its commencement to its close, there is not one hint

that the lecturer ever had any conception of that in

man, which raises him, in spiritual status, above the

brute; or which would awaken in him any aspira-

tion or desire or any prospect even, of his exceeding

the brutal in his social, intellectual, moral or spiritual

character.

Chicago, Feb. 15th. —GEORGE CHAPMAN.

The Old and the New Testament must

Stand or Fall Together.

At a meeting lately held in this city by the Meth-

odist preachers, the Rev. Dr. Hatfield read a volum-

inous paper on "The Two Testaments—Their Rela-

tion and Mutual Dependence." We make a brief ex-

tract:

"An undervaluation of the Old Testament pre-

pared the way for a depreciation of the New, and

directly led to skepticism and infidelity. This was

proved by the history of rationalism in Europe and

America. The critics of to-day propose to determine

who wrote or who did not write the books of the

Old Testament. This was no easy task. The au-

thorship of Shakespeare was a matter of dispute; the

authorship of the letters of Judas was an insoluble

problem. The speaker argued that the Old Testa-

ment and the New were so interwoven that both

must stand or fall together. He condemned the

efforts now being made to eliminate the miraculous

from the Old Testament, arguing that the stories of

Moses smiting the rock, the passage of the Red Sea,

Jonah and the whale, Balaam's ass, and so on—were

simple miracles performed by the Lord, to whom

nothing was impossible. He then dwelt on the

question of whether the Jews, God's chosen people,

had any clear conception of immortality, quoting

many passages which, he said, proved they had. He

then quoted copiously from the New Testament to

show that Christ and his disciples, with all the apost-

les, plucked their faith to the literal truths of the Old

Testament, and concluded with an elaborate argu-

ment that in every blow that struck the Old Testa-

ment the New Testament was a co-equal sufferer."

A. J. Manly, of Minneapolis, Minn., writes: It

is with some regret that we have to admit it, but it

is nevertheless a fact, that quite a large class of Spir-

itualists in this city who do not and never have at-

tended the spiritual meetings are found in the Uni-

tarian and Universalist churches; and they include

the wealthier class. When the cause becomes more

popular, these will undoubtedly fall into line and

swell the visible ranks of Spiritualism. There is an

undercurrent of Spiritualism pervading society, which seldom makes itself manifest on the surface, but is

easily detected by a close observer. There is a la-

mentable want of honesty in religious opinions

among all denominations, which is one of the main

stumbling blocks in the way of progress. Let us be

true to our convictions and honest with our neighbor

in the promulgation of them.

Wm. Z. Hatcher writes: Allow me to thank

you for the existence of the RELIGIO-PHILOSOPHICAL JOURNAL,

to me the best paper published. The last copy, Feb. 16th, is full of the grandest thought,

of scientific knowledge, pith, and just criticism,

which for real value stamps it the best paper pub-

lished.

Spiritualism in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

As the JOURNAL's readers are fully informed by means of the advertisements in its columns and also the letters from time to time, of its friends, concerning the time and place of meeting of most of the Spiritual Associations of New York and Brooklyn, and the names of the lecturers, constitution of the various societies, etc., I propose in this communication to speak more especially concerning the old Brooklyn Spiritual Conference founded by E. V. Wilson, which still holds its Saturday evening sessions in Everett Hall. This conference is most emphatically a live institution. Its chairman, Capt. J. David (a gentleman who has fairly earned his military title), is the veteran of two wars, the Mexican and also the Rebellion, and he long since enlisted for life, in the war against bigotry, superstition and all theological humbug. He is very properly kept, and has been for a long time in his position (so admirably filled) as chairman of the conference, by a unanimous vote, evidencing the respect and esteem in which he is held by his co-workers in the Spiritualist cause.

The conference holds the only Spiritualist meetings now held in this section of our city. Its position is a commanding and important one. The exercises are very instructive and enlightening, and the meetings fully attended. While there are a few among us who utterly fail to see the vast importance of discriminating between bogus and genuine phenomena, between sham and real Spiritualism; and a few others who might be styled as "Indifferentists" to the righteous war against fraud, I fully believe that most of the friends who assemble weekly at Everett Hall are in cordial sympathy with the RELIGIO-PHILOSOPHICAL JOURNAL in its battle for truth against darkness, and the genuine against "the counterfeit presentment" of spirit mediumship and phenomena. Although one of those who are now, and always have been, upon "the phenomenal basis," I most cordially endorse the sentiment of the Spiritualist who once exclaimed: "If Spiritualism rests upon facts, in God's name, let us be sure of our facts!"

The most interesting features of our meetings in the course of lectures, now in progress, by Mr. Charles Dawbarn of New York City. This gentleman was for two years Conductor of the Children's Progressive Lyceum in New York. Recently he has accepted invitations to speak from the platform of several of the spiritual organizations in this section. He is a profound thinker, an acute observer, an accomplished orator, and the subject matter of his discourses is very instructive and intensely interesting. He not only draws a good audience, but also holds their undivided attention from first to last. Mr. A. A. Cook of N. Y. City, has twice favored us with addresses of a thoughtful and scholarly character, pertaining to Spiritualism, and is very popular with the conference. —My old friend, Dr. V. P. Slocum, since his return from the West, has addressed us several times; his discourses being of a very iconoclastic character, not very palatable to some of the friends, while by the more radically inclined, his utterances are more favorably received. As a spirit medium and magnetic healer, I think Dr. Slocum's easily ranks with the very best of them. During the seven days' battles before Richmond, the writer received a bullet wound through the left arm, paralyzing lengthwise half the arm and hand. Upon my subsequent discharge from the army, and upon my return home, I tried in vain, by external applications, to regain the use of the badly damaged member. Being one day on a visit to Dr. Slocum's (he was not then a professional healer), he was induced by a power apparently out of himself, to manipulate the arm and hand. The manipulations were anything but gentle. After the operation, the hand was covered by water-blistering induced by the violent rubbing. But it did the business. From that time on, recovery was rapid and I was soon all right, the arm and hand restored to their natural use. As Dr. Slocum is now, and has been for a long time engaged almost exclusively in the exercise of his magnetic and healing power, I desire in this public manner and in the columns of a spiritual paper which frowns upon everything save of spiritual quackery, and altogether masculine by the Doctor himself, to testify to his marked ability as a healer, and to acknowledge my own personal obligation to him, wishing him all success in his sphere of great usefulness in the service of sick and suffering humanity. And just here, permit me to say that, in my humble opinion, if our Spiritualist friends would cease insisting upon the insane attempt to bring about the repeal of the medical laws of this State, and instead, plead for the recognition of all well qualified clairvoyants, magnetic healers and spirit mediums as lawful practitioners, thereby would then be a reasonable prospect of gaining the end sought for. For the aforesaid repeal, the anti-vaccination craze and the attempts so persistently made to bring about the repeal of the U. S. postal laws concerning the transmission of a abominable literature through the mails of the country, the writer has not one particle of sympathy. Unquestionably gross injustice has been wrought in particular instances under cover of the postal laws, and of that ground, many of the most estimable men and women to be found among Liberals and Spiritualists, desire their repeal; but, according to the best light vouchsafed me, I believe their course is a mistake.

W. C. BOWEN.

Brooklyn, N. Y.

For the Religio-Philosophical Journal.

Mrs. Nellie Temple Brigham.

RECEPTION.

On Saturday evening, Feb. 16th, Mr. and Mrs. Henry J. Newton, of New York City, gave another of their pleasant and informal receptions to the lady whose name heads this communication, and to her friends. The assemblage was large and composed of many prominent citizens, and also of friends from different States and some considerable distances. Rhode Island, Connecticut, Massachusetts, Pennsylvania and West Virginia, as well as Kingston and Syracuse, N. Y., were represented. Friends from England and France were also present. Prof. Geo. S. De Weir presided at the piano, and performed two or three fine instrumental pieces. Mrs. De Weir sang two selections from Gottschalk, which were very acceptable to the guests: Miss Mamie Newton favored us with a sweet song and Mr. Newton made some remarks in his happy mood, being assisted by the presence of his "control," upon whom he very much depends for direction and support. He then introduced Mrs. Lila Barney Sayles, with some felicitous remarks which put the friends in good humor, who then read an original poem which was kindly received and will soon appear in the JOURNAL. Mrs. Nellie T. Brigham, who was suffering still from a severe cold, was next introduced. She is a angel, received subjects from those present, and wove her web of virtue upon them. She also responded very happily to Mrs. Sayles' verse.

Everybody that is good feels at home and happy in Brother Newton's house, and the hours passed too quickly in pleasant, earnest conversation, and friendly interchange of greetings, and the approach of the small hours warned the visitors that the morning of the "first day" was at hand, and with mutual good will and anticipations of future meetings the party separated. L. B. S.

An Unknown Power.

A Woman in Des Moines who can Appear to be Some One Else.

A woman has recently come to the city who seems to possess marvellous power from some source. She has already gained considerable notoriety in the city, and people are flocking to consult her on all manner of disease. Some of the very best people in the city are employing her, and every one seems awed by the power she has to tell what is the trouble with anyone. When she examines a case she goes into a room with the party who calls, not the patient. She asks simply for the first name of the patient and his age. As soon as she knows this, she commences to strike her hands together, strike her arms and shoulders,

Man Should not Mourn.

(The following poem, purporting to come from Lord Byron, was received through the mediumship of a lady in Harrow, England, September, 1852. See "Present and Future Life," A. J. Davis, old edition, page 139-40-41, etc.)

Man should not mourn. In sorrow's darksome-garb
Full many a spirit lives and gropes his way in darkness;

His spirit is not to darkness, but to light;

His spirit dwarfish, is of want of knowledge true;

And so the light obscured by shades of darkness

Is to his bewildered vision, naught but Hell.

Why, oh! why will man—in image God-like made—

Sink lower far than brutes that perish?

Why not stem the current so swiftly flowing,

And arrest the tide of passion?

Why not say, thus far, and no farther shall thou go?

It is not pride, and goodness it is not, it is not wisdom,

Thus to debase and violate the laws of God's own making.

Roll on majestic, oh! thou mighty power!

Sink low, and lower still, all hellish fear!

And waves on waves of sorrow and of dread,

Will change and change, and find an ocean's bed;

But when the light from Heaven, through the darkness beams,

And man subdued, loves to be pure,

Then will the spirit grow, and see in Nature's God,

The image of himself, and thus with Him in union be.

A Paradise of bliss, without a *Serpent's subtle power*.

No longer mourn, ye sons of God, for onward is the light,

More radiant with hope, more glorious still;

No longer earth-born care the spirit fitter,

No longer hate what God hath made, for all is holy,

All a part of God, breathes life and teens with beauty.

It is the eye that dim darkness sees;

Can such a leader be?

Can mortals who know not the way, the way reveal?

No longer mourn, no longer weep,

But in thy God-like nature rise,

And claim the right on them bestowed.

It is the slave of earth, that is in iron fetters bound;

He seeks not to be liberated, but in calm stupidity

He hugs his chains, and knows not that he is a prisoner.

Can the spirit grow, while ignorance is bliss to such a mind?

His Heaven is ignorance, his Hell is not remorse,

For thought to him is not so well defined;

He sleeps and knows not what the end will be,

He may not always sleep, for Angels in their mission

May arouse his dormant faculties and strike upon some note,

As yet untouched, unlock the prison doors and set him free.

Remarkable Chemical Experiment.

An event of considerable interest occurred in the chemical department of Amherst College Saturday, once in three years the experiment is made of condensing carbonic dioxide.

So difficult and dangerous is the undertaking by this process that it is forbidden by law in all countries except the United States, and probably Amherst is the only college where it is undertaken.

Two iron cylinders are used, one the generator, the other the receiver. They resemble bowlers fitted with strong iron bands and peculiar valves. Bicarbonate of soda and sulphuric acid are placed in the generator in such a way as not to mingle until the cylinder is securely closed.

The union of the substances generates carbonic acid gas with terrific pressure (being about a ton to every four square inches), and this passes into the receiver which is packed in ice and salt. The process is repeated (twice times, until the gas in the receiver is forced by pressure and cold into liquid form. When this is allowed to flow out it evaporates so rapidly that it forms a solid snow-like mass, having the surprising temperature of 110° below zero. Mercury poured upon it freezes instantly, and the effect of touching it is the same as handling a red-hot coal.

The great danger in the experiment arises from the tremendous pressure—and thus the liability of a bursting cylinder. The experiment Saturday, which was in charge of Instructor Pond and the senior chemistry division, was of great interest to the entire college.

The Microscope. (Oliver Wendell Holmes, in an address to the Harvard Medical School, referred to the achromatic microscope as having "created a new era in medical science," to say nothing of its great service in other departments of knowledge. He

is the undertaking by this process that it is forbidden by law in all countries except the United States, and probably Amherst is the only college where it is undertaken.

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Solid Comfort.

Every one likes to take solid comfort and it may be enjoyed by everyone who keeps Kidney-Wort in the house and takes a few doses at the first symptoms of an attack of Malaria, Rheumatism, Biliousness, Jaundice or any affection of the Liver, Kidneys or Bowels.

It is a purely vegetable compound of roots, leaves and berries known to have special value in kidney troubles. Added to these are remedies acting directly on the Liver and Bowels. It removes the cause of disease and neutralizes the system against new attacks.

The Red Cross Society of Chicago has received already \$13,771 from charitable sources to be applied to the relief of sufferers by the floods in the Ohio Valley, and more is being received every day. These funds are placed in the hands of faithful and competent agents, who distribute them in the most discriminate manner, placing them where the needs are greatest and the most immediate good can be done. The existence of such a society in our midst, thoroughly organized and regulated, and with all its machinery in constant working order, will command to our citizens in every emergency as the best and most practical medium for relief in the case of large calamities. The President of the society is Mr. B. F. Moulton; the Treasurer is Mr. John De Koven, of the Merchants' Loan & Trust Company Bank; the Finance Committee is made up of merchants and capitalists who are everywhere known and respected.

Pretty as a Picture. Twenty-four beautiful colors of the Diamond Dyes, for Silk, Wool, Cotton, &c., 10c. each. A child can use with perfect success. Get at once at your druggists. Wells, Richardson & Co., Burlington, Vt.

Doctors in China. The Rev. G. B. Crews

M. D., of Chicago, and wife arrived in Chunking, West China, recently, to re-enforce the American Methodist Episcopal Mission of that city. The Doctor's first patient was a French priest, a brother priest calling at the mission premises to ask relief for his suffering friend. The intelligence of this new arrival spread rapidly among the natives and awakened much interest. Within a few days numbers had presented themselves, seeking the aid of Western medical skill. There is a widespread belief among the people of Szechuan province that many invaluable secrets in the healing art are known only to men of the West, and a professional doctor from Europe or America is sure to be regarded as a most important personage and his services are sought after by all classes. Much is hoped for from this first regular attempt to establish a medical mission in the frontier province.

Brown's Bronchial Troches are widely known as an admirable remedy for Bronchitis, Hoarseness, Coughs, and Throat troubles. Sold only by Druggists.

The revised version of the New Testament is to be used in the churches and schools throughout Sweden, the King having sanctioned the translation of the book into the Swedish tongue. In this direction Sweden has marched more quickly than either Britain or America. The version displaced was one of the best of the Reformation translations.

Samardan. *Nervine* would be cheap at \$1.00 a bottle. It cures fits. J. Sterling, Charleston, S. C. Only \$1.50 per bottle, Druggists.

That Terrible Tragedy.

One of the Chief Causes of Sudden Insanity Illustrated.

(Kingston N. Y. Freeman.)

As details of the Rathbone wife murder are received they add to its horror. Col. Rathbone, the murderer, was with President Lincoln when Booth shot him, and was himself stabbed by the assassin. The event was followed by nervous prostration, which produced, says Senator Harris of Albany, painful dyspepsia, which growing constantly worse in the last ten years finally produced "blues" and periodic brain disorders. He was a model husband and father, but dyspepsia made him a monster.

Experts tell us that the brain is the soundest of all organs, and they credit the alarming increase of insanity to derangements of the stomach. What the stomach is the blood will be, and bad blood has a very evil effect on the brain. Dyspepsia is a dangerous disease, and yet it is far too often neglected when it might be checked or cured. H. S. Benedict, for 35 years express agent up in Troy, has often related how, for a long time his life was an unbearable burden. He says he would rather die than go through his old experiences. And John Etting, the widely-known Old Fellow of Hudson, informs us that what began in sour stomach, heartburn, hump sensations, and occasional constipation, resulted in confirmed dyspepsia, intense heat and distress at the stomach, belching of wind, hard and bloated bowels, loss of appetite, constant constipation, sick headache, and a dependent, irritable condition of mind.

These gentleman can realize, as can thousands of others, to what violence confirmed dyspepsia may drive a man! Happily for them they escaped mental frenzy by the timely use of Dr. David Kennedy's Favorite Remedy, of Rensselaer, N. Y., a pure vegetable, non-alcoholic compound, which in the past twenty years has cured in 90 per cent. of cases. It has a very large sale and is regarded by physicians as most valuable for stomach, malarial, liver, kidney, urinary, female and blood disorders.

If we would escape the full penalties of dyspepsia, we must arrest it before it becomes chronic and seizes the blood and brain on fire.

Dredging for Sunken Galleys. London Times: The Archaeological Society at Athens has decided to make researches at the bottom of the sea in the Bay of Salamis, where the famous naval battle between the Greeks and Persians was fought. The water is not very deep in the bay. As the present state of technical science enables the society to adopt effective means of investigation, and as the association possesses the necessary financial strength, it is hoped that the enterprise will succeed. Since the Greeks lost about fifty and the Persians nearly 200 galleys, which have since been lying undisturbed at the bottom of the sea, it is thought that it may be possible to bring up some complete specimens, or at least portions of them, which may afford more accurate knowledge of the naval architecture of the old Hellenes and the Persians than can be gathered from their writings. The attempt is looked forward to with great interest.

The Salvation Army. Gen. Booth, of the Salvation Army, has been held guilty of deception and untruthfulness in one of his recent real-estate transactions. He took a theatre on a promise to properly maintain the liquor-selling part of the business, and then did his best to destroy it by substituting some toxiculous abomination for whisky or beer. He has been fined heavily and compelled to restore the premises. Another religious teacher of a different turn has been suspended for three years to great interest.

The Estey Organ. Gen. Booth, of the

Salvation Army, has been held guilty of deception and untruthfulness in one of his recent real-estate transactions. He took a theatre on a promise to properly maintain the liquor-selling part of the business, and then did his best to destroy it by substituting some toxiculous abomination for whisky or beer. He has been fined heavily and compelled to restore the premises. Another religious teacher of a different turn has been suspended for three years to great interest.

THE Great Organ Patent Case contested in the courts for thirteen years has resulted in a final and complete overthrow for the opponents of the Estey Organ.

The well-earned leading position of the Estey's, after years of effort, is not easily set aside by the cheap imitators of a day.

The intelligent musical public—everywhere will help a decision as to the value of the Estey Organ, and an Illustrated Catalogue, sent free by the manufacturer to any address, will suggest many pleasing styles.

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BEYOND THE SUNRISE. OBSERVATIONS, BY TWO TRAVELERS.

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It passes beyond the mere story of apparitions into the region of causes and effects. There are chapters of real power and beauty.—*The Continent.* Cloth, \$1.00. Paper, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

DISCUSSION. BETWEEN E. V. Wilson, Spiritualist; AND Eld. T. M. Harris, Christian. SUBJECT DISCUSSED:

RESOLVED, That the Bible, King James's version, sustains the Teachings, the Phases and the Phenomena of Modern Spiritualism.

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ABRAHAM LINCOLN. AN HISTORICAL ROMANCE. BY RUFUS BLANCHARD.

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INDIGESTION AND CONSTIPATION ARE CURED BY

AYER'S PILLS.

Dyspepsia

Is one of the most dangerous of the diseases caused by these complaints. Affecting as it does the centre of life—the stomach—it quickly deranges and impairs the whole system, physical and mental. Its symptoms are manifold, and many of them so serious that they are generally regarded and treated as special maladies.

The Only Cure For the various forms of dyspeptic diseases, is in a medicine which will remove its primary cause, by restoring the stomach, liver, kidneys, and bowels to a healthy condition. An other treatment is useless; an effort would be to make a watch-keep time by simply hiding its case, when it had a broken machine.

Ayer's Pills Are the best medicine to accomplish the necessary work of cleansing, stimulating and re-storing. They are more thorough in their purgative effect than any others, yet are not violent in their action, exerting a powerful influence for good upon the other vital organs, as well as the bowels, and effectually

Banish Disease. For Biliousness, Jaundice, and other evil consequences of hepatic disorders, there is no remedy so prompt and thorough as AYER'S PILLS. They are also, by their efficacy in regulating the digestive functions, of the greatest value to women in the most critical stages of existence.

He Who Lives Learns, and Who Learns Lives.

"I am using AYER'S PILLS in my practice, and find them excellent."—DR. J. W. BROWN, *Oceanus*, W. Va.

"One of the best remedies for bilious derangements that we possess."—DR. WM. PRESCOTT, Concord, N. H.

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Continued from First Page.
Hezekiah seems to have been a sort of Hebrew St. Patrick, and he waged an iconoclastic war against these brazen serpents for a period of about twenty-eight years as you may learn from the Old Testament Scriptures. But the reformation did not last long, for his son Manasseh, King of Juda, went back to the old serpent and other symbolic forms of worship in the year six hundred and ninety-eight, before the Christian era. The fact is, there is no form of ancient worship, however idolatrous and sensuous it may now appear, which was not received into the Jewish economy and to a certain extent incorporated into the so-called Christian theology.

In the gospel of John, the serpent is applied to Jesus. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Even Jesus himself recognized the wisdom of the serpent, and many of his early professed followers cherished serpents, called themselves Ophites, and regarded the reptile as an emblem of their Savior, if nothing more. It would not be proper to go into the secret meaning of these emblems now and here, even if space permitted.

We must now return from this necessary digression and give a categorical answer to the question of the origin of the Irish snake story.

Serpent worship was universal among the ancients, though we should admit that the initiated did not worship the sign, but the thing signified. The serpent was to them what the cross is to modern Christians, though it was used as a religious emblem centuries before the Christian Era. Serpent worship prevailed in Ireland among the Druids before the introduction of Christianity upon that Emerald Isle. Some successful missionary, whose ecclesiastical title was Patrick, opened a warfare against these serpentine emblems—these metallic snakes, and caused them to be destroyed wherever found, and thence originated the legend that St. Patrick drove all the snakes out of Ireland. This explanation is not fanciful, but is rational and truthful and founded upon facts.

For the Religio-Philosophical Journal.
The Measure of Man.

The Samian Sage founded his philosophy upon Sacred Numbers. And very eminent scientists of our day have affirmed that this belief of Pythagoras is fully justified by the most exact of the sciences. Three, seven and twelve play quite an important a part in the actual world as they did in the Grecian dreams. In laying the scientific basis of education and the structure of society, the present writer assumed that the mind of man is composed of just twelve groups of faculties. In this article he proposes to give a part of the proof upon which this classification is based. It is, indeed, a very important matter. For a mistake here would vitiate the whole structure and life of society. Either too many parts, or too few, in the social mechanism would spoil its working.

In the vision of the Apocalypse, John was told by the angel that "the measure of the new Jerusalem is the measure of a man." That is, of perfect man, like the angel. The scale given in that measure was twelve and its multiple one hundred and forty-four. Quite recently this divine standard or scale has been applied, and with the most surprising results.

If we draw twelve squares in each direction, the sides of each square being one-twelfth of the length of the human form, these squares will divide off the proportions of its various parts. These divisions of the body are not simply external. They belong to the bones, the muscles and all the vital organs. They are "laid in the very walls of a man." They are exemplified in every well proportioned adult person, and in the great works of both ancient and modern statuary.

Beginning at the base, the lowest square includes the foot and ankle; the second is the lower leg; the third contains the great muscles of the calf; the fourth includes the knee; the fifth is the upper leg; the sixth takes in the thigh with its great muscles; the seventh contains the viscera of the pelvis; the eighth is the abdomen proper; the ninth embraces the stomach, liver, spleen and pan-



MEASURE OF MAN.

creas; the tenth includes the breast, with its pectoral muscles in front and those of the shoulder on the back; the eleventh square is the neck; and the twelfth is the brain. The width of the brain is also a twelfth. Looking at the arm, we see that one square measures the great deltoid muscle of the shoulder; one takes the biceps and the triceps muscle of the upper arm; one includes the muscles of the forearm; one is the wrist; and the fifth is the hand. For a more elaborate statement see Wm. Page's article in *Scribner's Monthly*, April, 1879.

Now let us examine the engraved Measure of the Head itself. The mathematical outlay of the human head, if made in straight lines, will give us the same scale of twelve. Let



FACIAL ANGLE.

three heads be drawn, as in this engraving of the Facial Angle. The point at the opening of the ear lies against the centrum, the great physiological center of the nervous system, the pivot of action between the brain and the body. Draw one line from this point to the lower end of the nose, and another to its upper end. These two lines include an angle of thirty degrees, or one-twelfth of a

circle. This is not only true of all human heads, but also of all vertebrate animals. In the heads of the engraving, each of the noses, at 1, 2, 3, just fills up the angle. The nose of the dog projects forward, but has less upright length than that of the sage. The farther the intellectual lobe of the brain projects forward, the greater is the length of the nose, measured up and down.

Extending these same sized angles all the way around the head, there will be three in front, three above, three behind, and three below. This scale measures the nose, the chin, the mouth, the forehead, the ear, and



all parts of the head. If we divide the scale into any other number of parts, say into five, seven, eight, or nine, these parts will not fit or measure any of the features of the head or face.

The number twelve is therefore the basic number of construction in the human head as well as in the human form as a whole. No other possible scale will accurately measure its various parts. For a long time the artists used a scale of eight, but this touched only a part of the points, and they were obliged to use two other and different scales along with the first.

Twelve consists of four threes, a family of trinities. For the philosophy of the number twelve we must therefore analyze the number three and the number four. But our space will not admit of an extended discussion. Two is the number of duality. All the forces of nature are dual or polar. They are positive and receptive, masculine and feminine, active and passive, earthly and heavenly. If we cross two lines at right angles, it will give the first basis for constructing an object. It must have length and breadth. These cross lines are diamagnetic, or one is magnetic and the other electric. We see them in the major and minor axis of the brain. If we stand at the point of crossing, we see four lines, and four ends of these. When the ends of these lines divide, it gives a trinity to each. Every true trinity has a static center and two wings. One of these side members has to do with form or structure, and the other is dynamic or relates to the exertion of force. A perfect twelve must have four sides, and each side be a trinity, as in the plan of the human head.

The recent scientific analysis of the vital functions of the human body gives a thousand subdivisions, and at every point it shows their three-fold character. One class of organs in the body are concerned in taking air, water and food, and, after changing the form of these, they carry them to the various parts of the body to sustain its action and to build up its wasted tissues. These organs constitute the Nutritive system. Another kind of organs are formed of bundles of delicate tubules, which carry messages to and from all parts of the body and center in the brain and other collections of nerve cells. These organs form the Nervous system. They govern the design, form and object of our movements. A third class of organs form the Motive system, the dynamic muscles which move us about and perform the work of life. Take Respiration or breathing, as an example of the trinity. We inhale the air and then expel it from the lungs. These two acts have for their object the purifying of the blood in the lungs, while the air is there. This last is the center of the trinity.

Every part of the human body, each one of the myriad cells in its microscopic structure, is directly and vitally connected with the brain through the nervous system. Not the slightest action or change can therefore occur in any part of the body without an immediate effect upon the brain and mind. The mental faculties must, therefore, be classified by a law like that which governs the bodily functions. Otherwise the mind and body would constantly work in destructive antagonism to each other. "Mental complexity must follow the same law of specialization as the physical," says Maudsley in his *Physiology and Pathology of the Mind*, p. 125.

Hence the Intellect, Affection and Volition, or wisdom, love and will, have their responsive base in the nervous, the nutritive and the motive organs of the body. "This (three-fold) classification of the mental faculties is now universally accepted among scientific men." Dr. Noah Porter's *Elements of Intellectual Science*, p. 31; see also Bain's *Mental Science*, chap. 1; Bastian's *On the Brain*, p. 139. This trifold division was first applied to the brain by the present writer, and the detailed division of these into twelve groups is also his own work. These details correspond to facts which are now everywhere recognized among scientific men.

The intellect has three principal groups of

perception, memory and reflection; or art, letters and science. We must first perceive a fact, then remember and reason about it.

These cover the fundamental work of the intellect. Its transitional group of reception or culture gives us a desire to apply the knowledge which has been elaborated by the others.

In the class of Affection, the sensitive or

Home group lies at the base. This attracts us to all the objects of sense, to food, clothing and shelter, the home with its comforts.

Without these, the social life of man would be impossible. Above this, the groups of

Familism and Marriage include our domestic life, and that of Religion establishes the collective life of our race and attracts us to spiritual beings in other spheres.

In the class of Volition, the group of Ruler-

ship disposes men to unite under leaders,

while that of Labor leads them to apply their knowledge to practical industries. The group of Wealth unites men in the accumulation of property, and that of Commerce impels them to its distribution. Thus our classification fits and explains alike the world of action within the mind, and the outward expression of these mental powers in the collective life of society. Any true system of mental science must correspond to the facts of life—it must furnish a rational explanation of these facts. Phrenology explained a very few things. Evolution touched one line of facts. Psychometry unlocked some secret drawers of nature's bureau. But all systems hitherto proposed have been very partial, one-sided and impractical. We shall perceive their vast defects still more clearly as we progress in these articles.

The faculties in each group subdivide into a trinity, and these may be again subdivided in the same way. The organ of Attention

observes facts, that of Memory retains these facts, and Language stores up these facts in words and books. In the religious group, at 1, 2, 3, just fills up the angle. The nose of the dog projects forward, but has less upright length than that of the sage. The farther the intellectual lobe of the brain projects forward, the greater is the length of the nose, measured up and down.

Extending these same sized angles all the

way around the head, there will be three in

front, three above, three behind, and three

below. This scale measures the nose, the

chin, the mouth, the forehead, the ear, and

observes facts, that of Memory retains these facts, and Language stores up these facts in words and books. In the religious group, the organ of Faith gives us a strong confidence in human goodness and the possibility of human improvement. The moment this faith is established, the organ of Hope responds and leads us to undertake great and beneficial enterprises for humanity, and thus satisfy Love or Philanthropy. In a similar manner we can illustrate any of these mental trinities.

ANALYSIS OF FACULTIES.

INTELLECT OR WISDOM.

PERCEPTION—ART.

Form—Shape, outline, individuality.

Color—Color, color, size, location.

Number—Trinity, unity and plurality.

RETENTION—LETTERS.

Memory—Retention of facts: time and system.

Observation—Attention, mental focus, vision.

Language—Mastery of words, sounds, music.

REFLECTION—SCIENCE.

Reason—Analysis, synthesis, judgment.

Inspiration—Intuition, skill, intuition, spirituality.

Construction—Skill, invention, imagination.

RECEPTION—CULTURE.

Amity—Friendship, kindness, hospitality.

Reform—Culture, progress, improvement.

Communication—Candor, imitation, mirth.

AFFECTION OR LOVE.

RELIGION—RELIGION.

Faith—Belief, love of Deity, worship.

Love—Philanthropy, good-will, trust.

Hope—Aspiration, zeal, immortality.

SEXUAL—MANIFESTATION.

Desire—Desire, sex-worship, romance.

Fidelity—Mating, sex-faith, ardency.

Careless—Fondness, sexuality, petting.

PARENTAGE—FAMILY.

Parent—Parental love, filialism, providence.

Reverence—Filial love, respect, modesty.

Patronism—Love of home, kin and country.

SEXUAL—HOMO.

Appetite—Sense of hunger, taste and smell.

Feeling—Sense of touch, heat and gravity.

Impression—Of character, spheres and aromas.

EXPRESSION OR WILL.

AMITION—WILLERSHIP.

Dignity—Pride, self-esteem, authority.

Laudation—Praise, emulation, display.

Stability—Firmness, energy, perseverance.

COACTION—LABOR.

Integrity—Justice, honor, balance.

Caution—Vigilance, prudence, self-control.

Law—Fairness, equality, independence.

DEFENSE—WALTH.

Defense—Self-defense, protection, aggression.

Economy—Property, ownership, selfishness.

Reserve—Secrecy, shrinking fear.

IMPULSION—COMMERC.

Mobility—Locomotion, travel, commerce.

Aversion—Dislike, content, repugnance.

Destuction—Vengeance, rigor, business.

THE SPIRIT LIFE.

Our Departed Friends all About Us.

A vast majority of Christian people are Spiritualists to the extent of believing that the spirits of the dead hover about the earth and are witnesses of our mortal career and in full sympathy with their friends on earth. But comparatively few, however, are Spiritualists in common acceptance of that term—those who believe that the spirits of the dead not only revisit earthly scenes, but actually appear to the living, and in some cases even appearing to their natural vision in the easily recognized form in which they were known in life. Of mediums there are many. A majority confessedly are impostors. That all mediums are not impostors, and that on occasions the dead do return to earth in bodily form and in familiar tones address their living friends, there are striking reasons for belief. Latterly we have interviewed a reputable, intelligent and generally respected

man, and yet other certain things to be done—all relating to earth-life. So they can experience feelings of gladness and sorrow.

Our friend is not an enthusiast, and not in the slightest degree morbid. He is as solid, and conservative a business man as lives in Fulton County. He is willing to tell all he knows of this topic to any respectful and considerate listener, but of course does not care to debate the matter in a public way, subjecting himself to criticism and annoyance. We withhold his name for this reason.

A PROMINENT CITIZEN OF LEWISTOWN has had some wonderful experiences with spirit manifestations in various places. So astounding were these experiences that he has deemed it wise to abandon investigation. We have had incidents of his experiences in this line related to us that were well calculated to seriously affect a nervous organism. But a

DISTINGUISHED MAN IN A NEIGHBORING CITY has had almost wonderful experience on this subject within our knowledge. Confessedly his mind is one of the brightest in the State, and he never had any tendency toward Spiritualism, nor, indeed, toward any form of religion. He is phenomenally a practical man of to-day, utterly ignoring yesterday and tomorrow. This man and his wife some years ago suffered the loss of a beautiful, cultured and loving daughter, just budding into womanhood. She was indeed a rare girl. Neither wealth nor pains had been spared in her education. But unexpectedly she fell a prey to disease, and died. It was a terrific blow to that man and his wife—that man of to-day. The heavens were black above him, and the earth reeled beneath his feet. He suffered the indescribable tortures of one perishing by night and day of hunger for the vision of a lost face and the sound of a hushed voice. Weeks of anguish passed by and the home grief was in no degree lessened. By some accident a poor, unlettered girl—a fisherman's daughter—happened in this sad home. While there she passed into a trance. In this state it is alleged that the spirit of the deceased girl took possession of the body of the entranced girl, and that she acted precisely as the daughter would have done if she had indeed been restored in the body to the sorrowing father and mother. This scene was repeated time and time again to the great wonder of all witnesses. The father finally sent an invitation to a friend in this city (one of our prominent citizens) to come and visit him and witness these manifestations. He made the visit, and we have these facts directly from the gentleman himself:

A WONDERFUL STORY.

Arriving at the house I was cordially met by the sorrowing father and mother. The fisherman's daughter was present. I conversed with her sufficiently to discover that she was but poorly educated, and without an atom of culture or refinement. Evidently she had no ability or training to play the game of an impostor. I am sure of that. She soon went into a trance, and in that condition she ran to the bereaved father, sprang lightly into his lap, lovingly embraced him, and in the tones of his own dead child plead with him to give over his repinings. "Dear pap," she said, "I am happier far than when on earth. If you really love me, as I'm sure you do, you should be glad that I am happy and safe from all ills and suffering." And lovingly she brushed away his tears and in rich and cultured language plead with him to throw off his grief. She talked of many things about her friends and home; recognized me as having once before been a visitor at her home, and reminded me of an incident which my host and myself had forgotten. She seated herself gracefully at the piano, and with familiar skill and sweetness played and sang the songs her father had so loved to hear. Some one entered the house. The girl brightly exclaimed: "Why, Uncle! You would not see me when I was dead." The father answered, using his girl's own name: "You surely are mistaken; your uncle was here at the funeral." "Yes," she answered, "but when the casket was opened he turned away weeping and went into the kitchen." The uncle for the first time confessed that it was so, the father and mother never having known that fact. During this trance the father said to the girl: "My dear, we have tried so hard to find a certain photograph of you that we thought finer than any we have, but can find it nowhere. Do you know where it is?" "Yes," she answered. "My schoolmate, —, has it. She now lives in — (naming a strange town in a distant State), and if you will write to her she will send you the picture." They had never heard the schoolmate's name mentioned, but turning to a catalogue found the name. Her address was not that given by the girl, for the family had moved since her college days. But the father wrote to the address given him by the girl in the trance, and in due time the coveted picture came by mail! Many other wonderful things were said and done, when the fisherman's girl came out of the trance, and instantly was the same bashful, untroubled child that I saw her at first and wholly ignorant of all that had happened. My friend was seriously affected by these strange experiences, and in a little while gave them up. In recent years he seems greatly annoyed if reference is made to them, and they, therefore, are no longer the subject of conversation between us. I don't pretend to explain this wonderful scene. That night I had a journey to make through the woods. I would not have gone on

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No.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WHAT IS A MORAL ACTION?

A Lecture by W. M. Salter, before the Society for Ethical Culture, of Chicago, February 10th, 1884.

(Reported for the Religious Philosophical Journal.)

This Society has an ideal aim. It wishes to enrich the moral life of the world, to add to the sum of moral actions, which make up the noblest wealth of man. Let us try to make clear to ourselves this morning, what we mean by a moral action. What is it that gives a moral quality to an action, what lends it moral worth? For I have not in mind the opposition between morality and immorality, but rather the question, what out of the mass of our every-day actions, against which nothing can be said on the score of immorality, which are passable enough, according to ordinary standards of judgment, what deserve to be singled out and have this mark of honor attached to them, and called moral actions? Most of men's actions, I suppose, are simply immoral. In them we obey the opinions and customs and usages of society about us. We think and act according to the prevailing fashion. We may not be hypocritical in this, not at all; for insensibly and by a kind of natural gravitation, we settle into the grooves that custom has marked out for us. There is nothing, speaking on the lower plane, wrong about this; there may be something good; society is perhaps only possible, on the basis of this instinct of imitation, which restrains lawless individuality and wild caprice; and probably there is a modicum of sense in any prevailing fashion. But for all this any mere following of custom and usage cannot be said to be moral.

A MORAL ACT MUST BE OUR OWN ACT.

It must spring from conviction. A purely conventional life is without moral significance. We begin to really live, when we wake out of this unconscious instinctive following of popular opinion, and know that we are ourselves, and have minds to use, and use them. What we do, when we are awake, aroused, what expresses our individuality, that has moral worth and that alone. And this entirely apart from what particular thing we think or do, or even whether we join the popular current again or not; for though when one thinks and acts for himself, it is unlikely that he will not vary somewhat from the hitherto prevailing fashion, yet the trouble with the conventional life from the moral standpoint, is not as to its particular ideas and customs, but that it is lived conventionally. A moral action may even be in entire accord with the prevailing fashion, yet it will never be merely that. We cannot be born moral, we cannot be made moral by any set of external influences; we may live a perfectly stainless life according to ordinary standards, and yet never have risen to the height of genuine morality. The source of this is all within; nothing has that high worth of which we are now speaking, that is not born out of one's very self. Yes, there may be more morality in the struggles, even the unsuccessful struggles, of some men, than in the calm, even and perfect virtue of others—that is, if we may give the name of virtue to what may be but a happy flow of the blood, or the result of genial circumstance and surroundings. Morality is the assertion of ourselves. Oh, sad is his plight who has no sacred self, who never falls back upon a conviction, as a believer on his gods, because he has none, who lives all out of doors, whose soul is the empty mirror of the world's passing fashions and shows! Know, O friend, that the beginning of the proper moral life is to believe something, it matters not half

so much what, as that thou believest it, that it is sacred to thee, that thou wilt hold to it, whether the world does or not. That man, who once defied a world, and yet lived to see the world come round to him and has now gone down to his grave, covered with the general reverence and blessings of men—Wendell Phillips—said when addressing a mixed assembly in those early trying times, before 'twas prosperous to be just: "Till you judge men and things on different principles, I do not care much what you think of me; I have outgrown that interesting anxiety." And no man rises into the dignity of moral individuality till he says the same. No other anxiety can he have than to please the genius of his own bosom. The sense of all other harmony save that with his truer self, he must be willing to dispense with. "Whoso would be a man must be a nonconformist," said Emerson. Man must act for himself, or he is lost. I look abroad and see men and women following blindly popular fashions in society, religion, politics, with never a serious lonely thought, as to what is truth, what is right and duty,—and they are all lost, and will be, till they come home to themselves and begin to live a real, inward, personal life. The only impiety is to go after other gods than those which speak within. The only profanation is that, not against church or sacrament or Bible, but against the clearest, sanest thought of our own minds. I will not say the lesson, but the significance of morality is,—independence of public opinion, having the center and rule of our life, not in the world without, as most do, but in a world within, so that even if we harmonize with the world without, if we coincide with public opinion, it will not be as an echo, but as a living factor in it.

But if a moral act must be our own act and not one merely in accordance with conventional standards, it goes almost without saying that it must be one not merely followed by good results, but one in which those results are intended. We must not only do good, but mean to do good. Yes, the whole proper moral significance of an action is in its intention. Two actions might have exactly the same outward results, yet be separated by a heaven-wide distance in moral worth, according as they were prompted by one motive or another. And these motives are, of course, only really known, because alone experienced, by those doing the actions. The attempt is sometimes made to a question simply of results. Any action is to be counted moral which has good results, or immoral, which has evil,—quite apart from motives. And it is perfectly true that an action does not have good results simply because they are intended, just as a thought is not necessarily true because it aims at the truth. Hell, we have been told, is paved with good intentions, and at any rate, we know quite well, that many good intentions are on the earth, bringing forth little sound or lasting fruit. How many kind-hearted people, for example, give a kind of charity, which yet does more harm than good! But the trouble is after all not with the kind-heartedness or the charity, which they show, but with their lack of intelligence; and the real remedy is not to deprecate charity, but to light it up with intelligence. An action really fails to have a moral quality, if it does not take advantage of all the light and knowledge by which it may be directed. And those who would turn ethics into a species of social mechanics do not realize that automatons would do as well and perhaps better for these merely outward effects, as men. Indeed Prof. Huxley says, that if some great Power would agree to make him always think what is true and do what is right, on condition of his allowing himself to be turned into a sort of clock and wound up every morning before he got out of bed, he should instantly lose with the offer. What an infinite saving of pains and trouble such an arrangement would be! Yet I doubt if there is one in a hundred or a thousand who would share with the Professor in such a readiness, who would not say with Lessing, if God had one "truth" in one hand and "seek after truth" in another, that in all humility he would take "seek after truth." And why? Because the other attitude would practically deny the significance of our intellectual being, and we feel that if the truth is grand, the learning, and so knowing, the truth is still grand. And so any giving of our action over into the hands of another Power is practically denying the significance of our moral being: while we, on the other hand, are sure that the glory of the moral universe is not alone in the good, but in the willing of the good, in the conscious, voluntary practice of it, and would count it better to struggle for and sometimes miss the good, than that it should never be learned by finite beings at all. But whether or no, any such goodness as Prof. Huxley supposes, would have no moral quality. No matter if the results were just the same as those from a properly moral action, if they were not intended, no praise, or blame would attach to it any more than to an operation of nature. Alexander the Great, for example, took the Greek language and Grecian culture and art and manners, to the East, wherever he went in his military conquests. And what a benefit to the world was this spread of Greek civilization! Yet if, as is likely, the passion of Alexander was solely for conquest and military power and renown, if the benefit to the world came simply as an unintended consequence, an incident of his victories, what moral credit has he in the matter? I have

heard it gravely argued that a man *cannot* do good to himself without benefiting others; that one, for example, cannot build up a business without giving employment and a livelihood to those who would perhaps otherwise be in need; yes, I have sometimes heard it urged in extenuation of the great monopolies of our time, that, in the nature of the case, they cannot exist and maintain themselves save as they bring themselves under the rule of service to others. All this enough as matter of fact, but all delusion, if the facts are supposed to answer to the requirements of morality. What is the business man or the monopolist intent on?—that is the question which decides whether there is any moral worth in what he does or not. Are the benefits which come to others an end or only the necessary incidents in the accomplishing of his own personal end? I think, indeed, the introduction of higher motives into business must more or less affect the management and all the details of business; but I can imagine two businesses externally almost exactly alike, yet the one of which would be dominated by a moral impulse, and the other, as I suppose most business is, simply unmoral. The difference would be all in the thought. Man may go astray many times in what he thinks to be good, but on the other hand no action which is without the prompting of the thought of what is good, no matter how extremely good and right it may be, can be called a moral action, and every time we sincerely, honestly mean to do what is right, no matter how mistaken we may turn out to be in our judgment, our action has a moral worth. What we mean to do, what we want to do—that is all, from a moral standpoint.

Closely related with this.

IS ANOTHER MARK OF A MORAL ACTION, THAT IT BE FREELY DONE.

Whatever I do under compulsion, under constraint, has no moral worth. Suppose I rise early in the morning, to take a homely illustration, because I have got to, because if I am not at the store of my employer by a certain time, I shall lose my situation, plainly there is no morality in this; but if I do so, under no constraint, and simply with the feeling that it is a good habit that I ought to acquire, I make a mastery of my laziness; that has some moral worth. Suppose I return a book to the library to escape a fine, or on the other hand simply because I know others want the book, and who have as good a right to it as myself, would any one hesitate to say, which action alone had any virtue about it? Suppose I live a simple, unpretentious life, because I haven't the means to live otherwise, and then again, that I live so, though with abundant means, because I have a sense of how man should live, when there is so much want and misery in the world about him—plainly you would not hesitate to say which manner of life, though they were so far as the eye could see exactly alike, had any moral worth. The economy, that when necessitated, has almost an air of meanness, becomes divine, when undertaken in the free service of an idea. Take again the case of an employer who yields to his striking employees, because he is forced to, because they have so arranged matters, that if he will not give them an advanced rate of wages, he cannot find any workmen; and then another, who does not wait for a strike and has no reason to fear any, and simply out of regard for his workmen and their needs and ends as human beings and as heads of families pays the higher rate, in a word, not because he has got to, but because he will,—and can there be any hesitancy as to which one rises to the dignity of moral conduct? Freedom, spontaneity is the note, the very mark of a moral action. Of course, I am not speaking of any debatable, metaphysical notion of freedom, but as we all understand and are every-day using that word, freedom from external constraint, from necessity in its popular sense. An action dictated by fear is not really a free action, as when King Richard II. of England, sought to quell the angry revolt of the peasants, by granting them the reforms which they wanted, and gave them letters sealed with his seal, with all their demands formally compiled to; and yet later, when the danger was over, ordered under pains of death that all those who had the king's letters should deliver them up. A righteous act, do you say, succeeded by an unrighteous one? No, never a righteous act at all, but only the forms of righteousness compiled to under a sense of fear. What we do when no pressure is upon us, but simply have with the sense of what we ought to do, the free, willing expression of the soul within us, that alone is moral.

And a moral action, further, must have no motive of self-interest behind it. This is not saying that many interested actions are not natural, proper and necessary, as the world now is, but only that they do not rise to the dignity of moral actions. How instantly does an action drop to a lower plane in our estimation, when we discover that some self-regarding motive lies behind it! Suppose a man is honest and refrains from imposing on the ignorant who come into his shop, because he knows that he will thereby build up a reputation for honesty and increase his chances of business success, do we more than commend his sagacity, do we think of him as rising into the atmosphere of virtue? Suppose a son or daughter devote themselves to their parents, but with the thought of some return to them after a time, as for example, that a refuge will be provided for them at home in sickness, or assistance furnished them in business embarrassment, or remembrance will be made of them, when

their parents write their wills? Do not such thoughts in connection with those to whom, if anywhere in this wide world, we should be unselfishly attached, seem a kind of profanation, and recall Lear's words:

"Love is not love. When it is mingled with respects stand Aloof from the entire point."

Suppose a man becomes a soldier not out of unselfish attachment for a cause, but for hire, is not our estimate of him all changed? Who that has seen that magnificent creation of Thorwaldsen, the lion carved in the solid rock at Lucerne, in commemoration of the Swiss Guard that fell defending the Tuilleries in 1792, but is grieved, when the thought comes over him that these men after all had sold themselves for gold, and in aid of a cause against which every instinct and tradition of liberty in Switzerland would seem to have protested? Suppose a man marries, I will not say for money, but only because he is tired now and then, and wants a home, and the rest and comfort of it, what is he but a selfish man after all, and without a part in that experience, in which, it would seem, if ever, a man is taken out of himself and learns. If never before, the disinterestedness which is the soul of morality? A moral act is one in which we rise superior to personal considerations. There dare not be mingled with it respects, that stand aloof from the entire point. Morality does not descend to the low plane on which we ordinarily live and seek to influence us by showing us we shall be better off by adhering to it; but takes for granted that we have a higher nature, and appeals to us on the higher, the highest ground. In the old anti-slavery times, calculating, prudent men used to seek to persuade the slave-holders that it would be *cheaper* to pay wages than to own slaves, that their property would be safer, that even those indispensable luxuries, their ice-cream and vanilla, would cost less, if the negroes were placed on a fair footing; and that those picturesque house servants, with their heavy Ethiopian manners, their silent obedience, their hue of bronze and turbanned heads, would find it to their interest to remain on the master's estates, though they were freed! And I know not which to wonder at most, that such foolish appeals should be made, with the slightest hope that they would be needed, or on the other hand that the citadel and seat of the evil were not attacked, and it boldly said, not that the slave-holders were not as far-sighted and business-like as they might be, but that they were wrong. There are some matters, where it seems to me not only unmoral, but almost immoral to appeal to any but the highest motives. There are some things sacred in this world. We are told that Jesus made a *source* of small cords and drove the money-changers out of the temple, saying, make not my Father's house a house of merchandise. I have almost a similar indignation, when I hear the cause of human rights, the cause of charity treated from any other than the highest standpoint. These subjects ought to lift us immediately to their own level. When we treat with the claims of a human being, there is but one thing to do,—yield to those claims, without a thought of personal advantage. I heard a man advocate the other night more systematically and effectively than I ever did, the right for God, what better expression of our own thought could we have than this? What a noble outburst, what a sublime impatience with the low views of man and religion that were current in her time, that are current, alas, still! What an assertion of the moral nature, as that in us by reason of which we can transcend all personal hopes and fears, and serve the highest from love alone! How near does it come to Emerson's bold summons, to "turn our back on heaven," and how is the spirit of it given back to us in Mathew Arnold's lines:

"Then, O my Jesus, thou didst me Upon the cross embrace; And me didst bear the nails and spear And grief and agonies; And sweat drops numbers, Even death itself—and all for me Who was thine enemy!"

"Then why, O blessed Jesus Christ, Shall I not love thee well, Not for the sake of winning heaven—Or of escaping hell—Not seeking a reward, But as thyself has loved me, O ever loving Lord!"

And St. Theresa, it is said, wished to have a torch in her right hand and a vessel of water in her left, that with the one she might burn up the glories of heaven and with the other extinguish the flames of hell, that she might make men serve God from love alone. And if we substitute the "true and the right" for God, what better expression of our own thought could we have than this? What a noble outburst, what a sublime impatience with the low views of man and religion that were current in her time, that are current, alas, still! What an assertion of the moral nature, as that in us by reason of which we can transcend all personal hopes and fears, and serve the highest from love alone! How near does it come to Emerson's bold summons, to "turn our back on heaven," and how is the spirit of it given back to us in Mathew Arnold's lines:

"With man no second life? Pitch this one high! Sit there, good judge in Heaven, sit to see? More strictly, then, the inward judge obey! Was Christ a man like us? Ah! let us try If we then, too, can be such men as he!"

The glow of moral health is in such sentiments as these; let us take them and be thankful for them from Christian or what ever source.

A moral act must then be free from the motive of self-interest, whether for this or any other life. But further, and perhaps only bringing out clearly, what has been already stated.

A MORAL ACT MUST BE DONE ON PRINCIPLE. If I merely give way to a charitable impulse, and charity is no principle with me, my act is only an impulsive, not a moral one. If I am truthful toward a friend and deceitful toward another who is not, even my truthfulness with my friend has no moral value. To do according to my inclination, that is not moral. Morality is acting according to a rule, or what is the same, a principle. It is bringing all my chance inclinations, all my natural impulses that look in this way or that, into conformity with the rule, and so girding my life about with order and steadfastness and reliability. Of how many people is it not said, that if you find them at the proper moment, they will do the right thing. But the right thing is for always; as it does not depend on our moods for its rightness, so it ought not for its execution in action. The truly moral man is simply he who says it shall not, to whom the right is a constant, an abiding rule of action. I see not any way of escape from a universal consecration to duty, I mean to all that is right. Most of us live such broken, fragmentary lives. We have our fits and starts of goodness; they do not stay. "Bursts of great heart and slips in sensual mire," how true is that of many men! And when we do one thing that is good, we leave another undone. Henry Clay, one of the kindest of men, as Wendell Phillips remarks, open almost every side to the gentlest impulses, could yet sacrifice his convictions and the welfare of millions to his ambition. Daniel Webster, with not only a giant intellect, but a sense for the heroic and sublime, too, could yet make his seventh of March speech, and barter his soul in hope of a prize—which, thank, fortune, he never got! Yet as there is no reason why we should be just, which does not hold good at all times, or why we should be true, which does not hold in face of all temptations, or humane which does not hold in reference to all persons whom we may meet, so there is no reason why we should be just that is not equally good for being true, and none for being true which is not equally good for being humane.

There is no reason for one virtue which does not hold for every virtue; not this or that, or the other good, but all good is commanded to us. I suppose a person only does a genuinely moral act—when he does it not because it happens to be justice or truth or any particular form of duty, but because it is duty, and so with the implication that he would do all that is duty. A moral act has thus in strict truth, a universal or infinite significance, and he who performs it has a world to which no limit can be assigned. It is as if there were some mysterious form of matter that could be crystal or plant or flower or

Commissioned on Eight Page.

MORE HERESY.

Possibly the Baptist denomination in Chicago will have a full-fledged heresy trial on its hands before long. The Presbyterians have had Prof. Swing, and the Methodists their Dr. Thomas. There were internal denominational throes of such violence that the outside world panned to witness the struggle, and soon felt as deep an interest in the result as if it formed a part of the disturbed or disturbing element. It begins to look as if the turn of the Baptists had come. The ministers of that denomination have been shaken out of the theological ruts in which they have been pertinaciously running, and the question with them now is, shall they slip back quietly and proceed as before, or shall they stop long enough to discipline the presumptuous offender? One of the Baptist wheels has been slipping its band, and the whole machinery of the denomination in Chicago is in danger of being thrown out of gear.

The Rev. Duncan McGregor is pastor of the North Ashland Avenue Baptist Church. He is a Scotchman, as his name signifies, and has the characteristic of many of his countrymen of doing some of his own thinking and speaking out his conclusions regardless of consequences. A short time ago he read a paper at the Baptist ministers' Monday meeting on the subject of "Readjustments." In this he held that modern theology sadly needed readjusting; that it, and those who stuck to it, were being left behind, and that it should be progressive as was the world generally. In his paper he attacked some of the cherished tenets of his denominational brethren. He held that the miracles of Christ were not performed to prove his spiritual origin and power, for the spiritual could not be proved by the material, but that they were done solely to emphasize the story of his character. The belief of the Baptists that eventually their denomination would swallow up all others he pronounced denominational conceit unworthy of fair-thinking men.

The paper provoked a great deal of discussion among the Baptist ministers. The spark has been fanned into a blaze by Mr. McGregor with another paper, which he read before his brother ministers last Monday. His subject was "Freedom of Faith," and the ideas he presented stirred up the opposition of all the leading Baptist ministers who were present. Not one ventured openly to endorse what Mr. McGregor had said, and it is doubtful if any will do so, although it is reported that several went to him privately and said that they thought he was right, but that they did not think it best for them to come out and say so openly. Several laymen have said that they thought nine-tenths of the laymen of the church, however, coincided with the views expressed. Mr. McGregor's paper will probably be a fruitful subject of discussion for some time to come among the Baptist clergy, and, as Mr. McGregor shows no signs of weakening in his position, which his brethren regard as extra-baptist, to say the least, it is difficult to say what the result will be. As little more than an allusion to the paper referred to has been published, the following presentation of its chief points will be found interesting:

"We are entering on a new theological climate," the paper begins. "Calvinistic theology thaws, and whether the thaw will bring an avalanche or a river remains to be seen. We prefer the river; but better an avalanche, if it foretells summer, than a glacier, mystic, cold, sterile. Some people do not love a thaw, but prefer to pound the orthodox ice—they call it expounding—because a thaw means freedom and summer."

Theology, like all other sciences, the paper continues, tends to bondage. Spirit alone has perfect freedom. Modern sects are often the demagogues of the human spirit. When a Christian ceases to be a son of man and becomes a son of Luther, Calvin, or any other ancient teacher, he is on the way to become a religious fossil. It was expedient that even Jesus should vanish that the reign of pure spirit might begin. The clank of the fetters is heard on every side. Each denomination has its own special kind, but among all sects they exist. The bondage is manifest sometimes in the doctrine, sometimes in the theology. The high Calvinist makes a fatalistic election, the strongest links of its chain. A well-known denomination makes the communion of saints the badge of its bondage. Public meetings ring with the eloquence of "I am a Presbyterian of the Presbyterians. I am a Baptist of the Baptists—a Baptist to the backbone." Clanking of chains Mr. McGregor calls this in his paper.

Our forefathers with grand earnestness did battle for vital truths. Their protest against error was needed, but when the special protest should give place to some other form of Protestantism, we go on protesting, as did our fathers, and call it soundness of faith. Theology is not a fixed science. Theology is neither inspired nor infallible in the same sense as the bible is regarded as being both. It is an organism which must grow or die. Theology and Christianity are not the same thing. Each can exist without the other. Each doctrine has a permanent essence and a shifting form. The essence is unquestioned; the form is ever under debate. Had the Savior given us a theology, his religion, instead of becoming universal, would have become a Jewish sect. The orthodox say they hold on to the good old doctrines as taught by Calvin and Augustine. Neither Calvin nor Augustine can give us the forms of truth needed for modern life. For many reasons they were not fitted to see truth more clearly than the average modern theologian. As they were not inspired, it is folly to be bound necessarily by their views of truth. There is an element of truth in the saying that a historic faith gathers in authority, but if it were entirely true, then those farthest from the fountain-head are the most likely to have the fuller, clearer views, and the folly of our practice of quoting the early fathers, and the sanction of the primitive church would be all the more manifest.

Spiritual knowledge must ever come by revelation. There is as much revelation and inspiration, and there are as great miracles now as ever. Jesus said: "Greater works than these shall ye do because I go to my Father." God is ever revealing himself, and the day is not far distant when a page of nature's book will be regarded quite as sacred and authentic and inspired as the Genesis of Moses or the Revelation of John. In such a view we do not draw the bible down, but we raise God's other revelations out of the dust, where the tramp of modern faith has too often crushed them out of sight. Orthodoxy is as deeply tainted with agnosticism in this respect as in its opposition to the evolution theory.

What if the next step in theological progress, continues the paper, should be a complete revolution in our conception of the divine essence. Thus far God has been supposed to have no personal history. But if God incarnate was made perfect through suffering, was not God, the non-incarnate, made perfect in the same way? This line of thought

shows that we have yet vast fields of spiritual research unexplored. There is at present no received theory of inspiration, and we are passing through that solemn period when the old forms of faith have ceased to satisfy and the new are seen only through a glass darkly, and not face to face. The old theology is preparing to be gathered to its fathers. It was once the new theology, and it has secured many valuable ends, nourished the finest intellects, and developed some of the sweetest characters.

The Calvinistic center was in Scotland, and the revolt there is becoming most pronounced. Those who lead the revolt declare that Calvinism has shown itself unable to beat back modern materialism. The natural science of Calvinism having been proved untrue, its authority in other domains suffers accordingly. The evolution theory being in some form or other received as at least a working hypothesis, if not, as Huxley asserts, a demonstrated truth, and Calvinism by its confession of faith having adopted the catastrophe theory of creation, the gulf between Calvinism and modern science gets wider every day. To meet the growing materialism we must make more spiritual all our theological conceptions, from anatomy, physiology and psychology—necessarily generates a great amount of crude conjectures, visionary hypotheses and misleading misconceptions.

The medical profession refusing to advance a step beyond the bounds of materialism, the clerical profession refusing to look at anything but a misunderstood antiquity, and the literati refusing to recognize anything as valuable but the old volumes which are behind the progress of the enlightened—mediumship becomes the theme of many who have neither science, philosophy nor education to enlighten their views, and who are saved from the most pernicious errors only by the wisdom of the Spirit-world expressed through the best mediums.

In consequence of the dependence upon spiritual instruction which has thus arisen, there has been developed a puerile and superstitious dependence on mediumship, the consequences of which have been very injurious. Many have been led into visionary and disastrous business enterprises, the results of which are pointed at by skeptics as a proof of the folly and danger of Spiritualism. Others are led to disregard public opinion, the usage of society and the obligations of marriage laws, and to assume an attitude of hostility to legal and religious institutions, or to sail with coarse interpretation against the religious principles, which have been sanctioned by the common approbation of mankind and are indeed a necessary accompaniment of true Spiritualism.

It is true, these follies have nothing to do

with the legitimate cultivation of spiritual science, with enlightened mediumship, or with the true influences of the Spirit-world; nevertheless their prevalence casts a degree of discredit upon the whole spiritual movement, from which all Spiritualists must suffer.

Many of these follies arise from ignorance and from the impulsiveness of unbalanced minds, which approximate so closely to the borders of insanity as to come under the popular appellation of cranks. Cranks are generally attracted to popular agitations, and themes which partake of the marvellous—the spiritual movement attracts a great variety, and they are not at all backward in obscuring their nebulous ignorance upon the public. They fancy themselves inspired, and spoil many quires of paper with communications from the illustrious departed. Confucius, Buddha, Christ, Plato, Solon, Seneca, Solomon, St. Paul, Franklin, Washington, Lincoln, Jackson, Bohaparte, Theodore Parker, Martha Washington, Josephine, Caesar, Demosthenes, etc., etc., are made to figure as their spirit controls, and also to write enormous quantities of verbose platitudes, filled with commonplace ideas, and frequently defaced by grammatical blunders, or the still greater blunders of scientific ignorance impelled by unbound self-conceit. Too much alas, of such material gets into print. I might give many amusing illustrations of what I have seen, but I prefer to let such trash drop quietly into oblivion. One of the latest illustrations was that of a medium who wrote the age of miracles is now, or it never existed. The body that is buried will not be raised. The resurrection will be of the spiritual body which is within the natural body, even as the unseen is within the seen universe. The eternal judgment has no time limitations. Judgment and resurrection go on now as they ever have gone and will go on. Jesus is now on the judgment seat. The judgment is not an event, but a crisis. It is not adjourned to a particular place or time. Its hour is not known to those to whom it comes in the crisis of human existence. It is not "one day or age alone. It is here and now. It is not limited to the present nor to the future, but is constant and continuous. Life is not strictly a probation. That phrase darkens men's minds as to their true relation to God. We are not in a state of probation, but of education, directed by that eternal purpose of love which brought us into being. The events of life are not appointed as tests, whether we will choose God's will or not, but are lessons, training us to make the right choice. Sinners are not cast into hell-fire to vindicate God's justice, for it needs none. Lost sinners are not hated of God, and in the future, as now, he will endeavor to make the best of every human soul that can be made. The punishment of sin is eternal, but to identify this with an irrevocable doom is to set a finite limit to the divine redemption and to its perfect realization. It brings a section of the human race into an ultimate condition of fate and not of freedom. The sin is here, and the death of sin, and continues with the continuance of the sin and is the actual manifestation of the nature of sin. The new theology does not admit of any arbitrary punishment of sin different from the punishment now going on. Judgment, resurrection, heaven, hell, are now in as full power as they will ever be.

The central difference between the old and the new theology is that the former looks back to ancient inspiration, ancient miracles, the ancient calvary and the ancient pentecost. The new recognizes no such distinctions of time and space in the matter of eternal principles. It brings to light modern inspiration, modern miracles, a modern calvary and a modern pentecost. The old looks forward to a future day of judgment, a future heaven, hell and resurrection. The new brings out the fact that Jesus sits now on the judgment seat as much as he will ever do so; the resurrection goes on now, and heaven and hell are round us. The old looks for a pre-millennial coming of the Lord and then a post-millennial coming for judgment. The new dwells rather in the fact that the eyes of the church have but to be opened to see the Lord now on earth, now reigning, now judging. He has not to come. He is here.

In one portion of his paper Mr. McGregor expresses a doubt that such religious teachers as Moody and Spurgeon are the most effective, and ascribes the success they meet to other causes than that they preach the old theology. In another he declares that the best aspects of the new theology and the best aspects of the theory of evolution are in perfect agreement.

In the closing portion he says that he does not know of a living spiritual thinker, who does not feel that readjustments are needed on the old theology. Those who claim to be the wise leaders of the Baptist denomination ought to speak out, for there are those who believe the changes alluded to are impending and from God, and they will speak and the world will hear them. The Baptists have

been in the vanguard of freedom, but there is an indication that others are stepping to the front.—*Chicago Daily News.*

For the Religio-Philosophical Journal.
Mediumship.

BY JOSEPH RODES BUCHANAN.

ample, George Washington, Solomon or Red Jacket appears to communicate through one of the mediums, let them talk with the same spirit through half a dozen other mediums and they would probably find that the spirits responded differently in each case; and that Washington, through number two, had not the slightest recollection of anything which he had said or promised through number one, but that his sentiments and intelligence were those of the medium.

We may then rely upon these two tests: the distinct identity of the spirit, distinguished from the medium in knowledge, manner and character, and the unchanged identity of the spirit appearing through different mediums. If, however, we find that our spirit-talks differently through each medium, and that he knows nothing of those personal incidents conspicuous in his life or the language and literature with which he was familiar, we are wasting time with such mediumship.

There is another important test upon which we should rely—that of *fatigue*. If the spirit is really present in full control, the answers are made by his power, and not by that of the medium; consequently the medium is not fatigued but refreshed and invigorated by speaking, writing, singing, playing or even healing under positive spirit control. My friend, Joel Tiffany, years ago told me that when he wrote under spirit control, the discourse or essay cost him no effort whatever, and he had not the slightest fatigue from the performance. Such is the general experience of true mediums; they do wonderful things which exhaust others, and are fresh and vigorous at the end. But when the medium only fancies a spirit control, which gives him the appearance of genuine mediumship, often deceiving both himself and his hearers, he may be stimulated and assisted by that belief, but it does not take away the fatigue of prolonged exertion.

Let it be remembered that good mediums may appear in every phase of mediumship, and that success at one time is no guarantee of uniform success. The gradations of mixed mediumship are infinite. In many cases the medium has a psychometric conception of the absent spirit, and endeavors to conform to that conception. In other cases he merely assumes the mood of the spirit through habit as Booth would assume the role of Hamlet; in other cases, his psychometric rapport brings him into such sympathy with the spirit as to make a good personation, though the spirit has no control or participation. To distinguish between such psychometric personations and genuine control, is often quite difficult.

One of the earliest incidents of my spiritualistic inquiries would illustrate this subject. A medical friend found a good subject or medium in a young German girl, whom he put into trance and through her consulted Hahnemann upon his case. She wrote Hahnemann's prescriptions, signing them with his name, all in German. It occurred to him to consult a living physician in the same manner, and through her he obtained in the same way a prescription from Prof. B. L. Hill, of Ohio. Certainly, Dr. Hill was not a spirit controlling her; the advice obtained from him was a mere psychometric rapport with his mind, and yet it appeared like a spirit control. Unconscious psychometric rapport is not control, but may give good communications; but messages from the medium alone, limited by his own capacities and often controlled by his surroundings, have been the source of a vast amount of delusion which, if recorded, would make a sad but rather amusing record.

Spirit messages, mixed messages and medium messages abound—the latter a source of abundant follies and misfortunes. We sometimes see men and women of apparent intelligence, given up to this folly to the neglect of their duties, accumulating volumes of platitudes and delusions—like a wealthy old gentleman in this region, who though thoroughly deluded, gives up his duties and obligations to spend his time in writing volumes of trash, at the dictation of a medium, which he fancies are important revelations.

Nevertheless mediumship is not all folly and delusion. A very large proportion of what is current is really of great value, but often that is habitually alloyed and debased must lose its reputation and general currency. Thirty years ago I asked Judge Edmonds how he distinguished between his own subjective conditions and his objective spiritual perceptions. He candidly confessed that he could not distinguish, and his publications contain sufficient evidence that he did not. The best illustration of his lack of discrimination in this matter (in which he laid aside all the caution of a lawyer) was his belief that the Federal Government was about to fall into the hands of Spiritualists, Tallmadge becoming President, and all the great offices parcelled out among the Spiritualists.

Seven years before the advent of the spiritual phenomena, I had laid the foundations of spiritual science by showing its constitution of man the nature and location of the spiritual faculties and the probable results which would occur from their exercise, and had begun that exploration of the Spirit-world which would have revealed its full intercourse with mortality, when I was required to labor in another direction for the emancipation of the medical profession, and breaking the iron bonds which resisted with equal energy human benevolence and spirit co-operation, requiring every physician to war upon humanity with calomel and the lancet, and to persecute all who would not join in the bloody work.

The bonds to a great extent are broken, and those spirit phenomena which I accepted and illustrated at once as the crowning glory of the human constitution, will find their clear exposition in the Science of Anthropology and the law of their development.

And now, turning from the contemplation of ignorance, credulity and folly, let me state emphatically that the true development of mediumship is the glory of this century, brightening its last quarter as with the splendor of a tropical sunset. Its wisdom is greater than that of our libraries, its practical skill surpasses that of the entire medical profession, its religion throws into dark shadow the sombre theology of church and cathedral, its prophetic wisdom should guide the nations, and its reign on earth is the full and total maturity of humanity. It is beginning, or is it only a promise? It has begun—feebly and humbly—but truly. Thousands are blessed by the wondrous spirit benevolence and wisdom which reveals the diagnosis of disease, points out the remedy for the hopeless sufferer, or fills him at once with the elixir of divine life in a sudden and miraculous cure. How entirely contemptible becomes the science and art of the old medical colleges in the contrast with the power of a spirit influx.

We have every possible variety and gradation between genuine spirit messages and the messages of mediums, and I have seen very little evidence of the wholeness, vigilance and criticism necessary to discriminate among them and give each its proper estimate. In some circles an omnivorous appetite accepts everything as spiritualistic, and the feeble utterances of uninspired mediums are accepted as oracular, or as the voice of the illustrious departed. And yet if the inquirers would take the simplest precautions, they might escape being deluded. If, for ex-

ample, George Washington, Solomon or Red Jacket appears to communicate through one of the mediums, let them talk with the same spirit through half a dozen other mediums and they would probably find that the spirits responded differently in each case; and that Washington, through number two, had not the slightest recollection of anything which he had said or promised through number one, but that his sentiments and intelligence were those of the medium.

hope and faith: "Earth hath no sorrow which heaven cannot heal."

29 Fort Avenue, Boston.

For the Religio-Philosophical Journal.
The Growth of a Child in Heaven.

BY HUDSON TUTTLE.

Our little one who vanished from our mortal sight, has she lost by the change, O Seer?

Nay, she has gained. Earth-life has its advantages, but they are not to be compared to angel being. Look, weeping mother, into the vista of fifty years of your darling's life, were she to remain on earth. See the events which would crowd those years, such as fall other mortal: the partings, the sickness, pains, disappointments, loss of children and of friends, cares and burdens beyond the strength to bear. She has escaped to a land where these cannot enter. They may be useful for discipline, but better the soft hand of existing love.

Are you sure, quite sure? A soft light came into the eyes of the Seer as he said dreamily: Listen! I will tell you what I have seen. When your child closed its mortal eyes, its spirit-vision fell on the smiling face of your aunt, the dear girl who was called when the rose was budding on her cheeks and her heart was brimming with the wealth of love. As the little one found your arms ready to receive it when it awoke to life, so now it found in the arms of its aunt the same protection. Resting on her bosom, it sank to sleep, weary from the pain and struggle of the last sickness.

I saw them often, as they came to the old home, for they were drawn by the powerful magnetism of love. As you sat weeping, your aunt would bring your child and place it on your lap. Then it would look wonderingly up in your face and put its little hand against your cheek or in your hair. It did not know what had occurred. It knew not that it had left its mortal body. When you did not notice its caress, it became grieved, and then its guardian would take it in her arms and in a manner I cannot explain, substitute herself in your place, and the darling was again happy and content. It was exquisitely dressed in gauze pale blue, and delicate in pattern, like that its guardian wore.

From time to time I observed her growth and advancement in knowledge. Both were more rapid than if she had remained. On her first birthday her guardian came with her late in the evening, and both were exceedingly happy. She was crowned with lovely flowers and bore a bouquet in her hand. Her guardian explained that she had taken her to a group of children whom she had under her care, and they had made her their queen and crowned her because of the event. They had all enjoyed the day and many more were in store. Harsh words, the stinging rebuke, the jeer of selfishness, the biting winds of envy and jealousy to her would forever be unknown.

When three years had passed, I saw her as a child of five. She knew the relations of life and death, and that her guardian and mother were distinct. It was a singularly beautiful sight to see her float into the room where her mother sat, and throw her arms around her neck. She was not grieved because she met no response, for she expected none. Her heart was overflowing with tenderness, she had become exquisitely beautiful with an indescribable softness, transparency and purity, which no artist's pencil could represent, the embodiment of spiritual qualities. It was a joy to gaze on her perfection. Trained in the angel school with such companionship when a score of years had passed, you cannot in fancy idealize her position or attainments.

Love you still?

With all the immeasurable depths of an angel's love.

Will you know her when you meet on that shore?

Aye, she will be first to welcome you, as you were first to welcome her.

Treasure the little shoes, but do not now think of the darling as a child. Those feet now tread the zones which span the spheres, and the babe, full-grown, is peer to the tall and shining ones who dwell in light.

You weep! O, that I might open your spiritual eyes, that you might see all this. Then would your sorrow be changed to joy. The dreadful wound, the memory of which makes you shudder and cry in anguish, would be healed.

A letter from Mr. Edward Whymper to Prof. J. Norman Lockyer, the English astronomer, gives some interesting particulars concerning an eruption of the South American volcano of Cotopaxi which occurred in 1880. At the commencement of the eruption Mr. Whymper was making his famous ascent of Chimborazo; and was more than 16,000 feet above sea-level, and about sixty-five miles from Cotopaxi. A dense column of smoke was seen to rise suddenly from the volcano to a height of about 40,000 feet above the sea, when it was borne westward some twenty miles by a strong wind, and then gradually spread in all directions. In a few hours the cloud passed between the observers and the sun, and color effects surpassing in vividness those of the most gorgeous sunsets were then witnessed, the sun, itself appearing green. As the cloud passed overhead and surrounded the mountain-climbers the brilliant colors ceased to be seen, while an exceedingly fine dust fell upon everything. This remarkable observation seems strongly confirmative of the view that late unusual sunsets and other atmospheric phenomena have been due to volcanic dust floating high in the air.

Of the fourteen scientific expeditions sent out by the leading governments of the world to make observations at different stations in the Arctic regions during the year ending August 31, 1883, eleven have safely returned, and three—including that of the United States at Lady Franklin Bay—will continue their observations for about another year.

It seems that the injurious effects sometimes resulting from the use of canned foods are not always due to the presence of lead in cans. At a late inquest near London, medical evidence was given to the effect that death had been caused by eating salmon which had been poisoned through decomposition by nitrate of tin formed by the action of the preserved fish on the tin of the can containing it.

A Bombay physician, W. G. Balfour, recently pointed out that the use of certain kinds of fish in some seasons of the year seemed to play a part in the production of cholera. He has since discovered in the blood of one of these fish, bacterial organisms resembling those found by Dr. Koch in the intestines of cholera patients in Egypt.

Horsford's Acid Phosphate,

INVALUABLE AS A TONIC.

Dr. J. L. PRATT, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tonic is indicated."

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

MORE LIFE.

This listless pulsing of our life
Is not enough. The daily strife,
The dull, monotonous round
Palls on our spirits, and we waste
With eager passion to make haste—
We then above ground.

We watch the opening of the flower
That drinks the sunlight for an hour;
Then hangs its head and dies;
And Hope, in some half-shaped refrain,
Goes sobbing through the restless brain
Her dim analogies.

Like a fair soul you splendid star
Glow in the darkening sky afar,
Its garments flashing light;
But when at morning the Divine
Holds to its lips the sacred wine,
Ghost-like, it fades from sight.

As the unloosened worlds go by,
They hear, unheeding, many a cry,
And swerve not from their way;
Is there no answer in the air
Unto the oft-repeated prayer
For the more perfect day?

A longing after better things—
A spreading of the folded wings—
The breathing holler breath;
More life—more life! 'Tis this we crave.
More life—more life! When this we have
'Tis this that we call death.

—H. Gillman in the Century.

MISCELLANEOUS.

Miss Agnes Emery won the Howland prize at the—The Commencement of the University, Kansas, for the best essay on civil service reform, and in the State University of Iowa, the trained women fully equalled the trained men. Miss Mary Crowell won the literary essay prize at the Vanderbilt University over one hundred and twenty male contestants. Four women completed the regular four years course at the Harvard "annex" under the tuition of professors of the college, successfully passed the examinations and received the degrees. One has been appointed director of the observatory of Carlton College, Minnesota; she will also have charge of the time service, and teach mathematics. A second has received the offer of a lucrative appointment in the Argentine Republic, but has resolved to go through another term of study.

HONOR TO MONTANA.

The Constitutional Convention of Montana Territory, now convened at the Capital, Helena, has adopted two important sections as part of its fundamental law. Section 9th declares that:

"Neither the Legislature nor any county, city, town or school district or other public corporation shall ever make, directly or indirectly, any appropriation, or pay from any public fund or moneys whatever, or make any grant of lands or any property, in aid of any church, or for any sectarian purpose, or aid in the support of any school, academy, seminary, college or university, or other literary or scientific institution, controlled in whole or part by any church, sect or denomination whatever."

Section 10th is still more important, and Montana is to be congratulated:

"No religious or partisan test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the State, either as teacher or student, nor shall attendance be required at any religious service whatever, nor shall any sectarian tenets be taught in any public educational institute of the State, nor shall any person be debarred on account of sex."

A correspondent of the Boston *Herald* says: "You notice that I refer to women physicians. Most emphatically I believe in giving any woman who has the divine inspiration, adequate education, ample opportunity for observation, and then a chance to practice on her fellow-women. An eminent surgeon here has as his assistant a girl of twenty-two, and he tells me that her nerve is superb, and that she is worth half a dozen ordinary male assistants. His practice is extensive, and he knows whereof he speaks. I have had occasion to test in my own family the experience and knowledge of a woman physician, with the greatest possible benefit. Does it not stand to reason that an intelligent woman, devoting herself to the practice of medicine, educated, skilled and experienced, starts with advantage over an equally intelligent, educated and experienced man when she comes to deal with woman? Can a man understand the thousand and one mysteries and miseries of the female organization? Can a woman explain to a man the feelings, sensations, pains, places, peculiarities, that need correction and attention? I do not see that it is possible. But you say we need a physician sometimes in the middle of the night. Ah, now you touch prejudices; now you fall prostrate before Sister Grundy. Mrs. Grundy would think it awful for a woman to go out at midnight. Why? Because she might be spoken to or insulted by some man! Precisely so. Then it is time for my second proposition to be considered, and for us, as men, having control of the laws, the police and the agencies of civilization, to set to it that our women can go out at midnight, or any other time, un molested, un insulted, to follow the necessities of duty."

HOW WE SEEK TO THE SOCIETY ISLANDERS.

Royalty has lately visited New York in the shape of Queen Pomare of Tahiti, one of the Society Islands. An interviewer says of her: "She is tall, appears to be about thirty years old, and walks with a quick, springy step. Her complexion is a pretty bronze, her hair is a dead black and straight as an Indian's, the lips are full and red, and her Majesty's nose has the true Grecian outline. The eyes are of unusual size and lustre, and attract attention at once by their dreamy expression. From her ears hang a pair of plain gold earrings. A single rose adorned the lady's hair. She speaks English fairly well and French fluently."

Her Majesty admitted good-naturedly, that her tastes were "barbaric" and that she was not particularly charmed with what she had seen in her travels. She missed the comfortable freedom in dress, the balmy air, the everyday life of her Southern home.

One of the peculiarities that struck the Queen most forcibly was the apparent absence of enjoyment among the people. Every body seemed to be in a hurry, and she had heard no one sing and had heard very few laugh. Now, at home the burden of life was contentment and the cares were few and easily shaken off. She thought part of this general gloom was attributable to the tight corsets worn by the American ladies. Now, in her own country the ladies wear a kind of loose gown of thin texture, which is changed every day and is never put on again until it has been washed. Most of the ladies have

fifty or sixty of these dresses. The men wear a "pære" made of bright cotton cloth wrapped about the waist and falling below the knees. Above this they have a kind of loose shirt."

WOMEN IN CITIES.

A reporter of the New York *World*, lately interviewed a sewing woman in the top of a tenement house in that city. Those who wish to come to the city for work may take heed from the picture he draws. "The room was about ten feet square and had one window opening on a court, and though in the top of the house the light was scarcely sufficient to permit her to see to sew on the buttons she was placing with a mechanical swiftness on a pile of shirts at her feet. A cot bed stood in one corner, which looked clean, but scanty as to clothes and devoid of a pillow. Two chairs, a board nailed against the wall for a shelf, a small old table and a tiny, broken stove completed the furniture. There was no carpet and the cold wind penetrated the room."

Here the poor soul was keeping herself in this body by finishing off shirts at seven cents a dozen. This work consisted of putting on each four gussets, three buttons and a ticket. Or she made calico sacques at sixty cents a dozen, men's drawers at forty-five cents a dozen, linen dusters at eight cents a piece, or woolen shirts at thirty cents a dozen. By one way or another she earned \$2.40 per week. "Out of this I pay seventy-five cents for rent and forty cents for coal and wood, which leaves me one dollar and fifty cents for food, clothes, medicine, car fare, theatre tickets and a box at the opera. Seriously, though, I buy a quarter of a pound of tea, a half pound of sugar, one pound of meat, one pint of beans, two ten cent loaves of bread, one soupspoon, and perhaps it costs a couple of cents a week for salt, pepper and herbs for my soup. I buy a quarter of a pound of butter per week and sometimes I get a little milk for my tea. The things I have enumerated generally form my bill of fare for a week.... I spend about one dollar and twenty-five cents for food, and it costs me four cents a week for kerosene. I must save and pinch very closely to be able to buy shoes and clothes. Only that I had some I don't know what I should do. I don't know how the other women get along. Sometimes four and even six club together and pay room rent, and they say it costs less for food; but I am not sure about that."

A SERMON ON SPECIAL TRAINING.

The poor woman continued: "It is indeed a hard life. You will find among those who do what is called 'slop work' more decayed gentlewomen than those who have been born to poverty, for those who were born of poor parents are generally put to learn trades, which, though none too well paid, still afford a better living. Those who were never obliged to learn a trade in youth, when reverses came were only able to do such work as this. You may be sure that I tried to do better, yet you see me here, glad when I have health and work.... One of the greatest trials of this kind of life is that one is almost obliged to live in dirt, for the woman who works for her very bread must not leave that work for a minute."

The reporter asked: "Did I ever try for any other work but this?" "For one year I tried to get a position as governess, housekeeper, copyist in a store, and received only insult for my advertisements. I then began answering advertisements as my money was all gone. I still found no honest position. I don't say honorable, for I only asked for honest employment. I was too old for a 'saleslady,' too unattractive to draw custom, and too 'particular.' I was told on two occasions when I sought employment as housekeeper, and asked the men about their families, and refused to go in the capacity they offered. I have been a book agent, and prefer this life. Oh, it was not without a long, hard fight against fate, that I drifted into this slave's life, and worse, for slaves at least had food and shelter and care when sick; but here I am, and I only form one out of an army who work as I do. I don't complain. I ought to be content, for I am a capitalist in a small way, as I own a sewing machine. A firm for whom I worked at making men's underwear, sold it to me on instalments to be paid for in work. It was a second-hand machine, and I worked for it and paid forty-five dollars. It kept me bound to them for three years, to earn my bread and pay for that."

"Now I must go on with my work and claim my princely salary. I shall be pleased to see you again."

Startling Revelations.

Two girls in Lake Village, N. H., named Mary Nadeau and Mary Lizzart, visited Mrs. S. H. Craddock, a trance medium, at her rooms in this place, for the purpose of obtaining a sitting. In the course of her remarks while in a trance state, Mrs. Craddock turned to Mary Lizzart and said, "Your sister is dead." This was on Tuesday, and Emma Lizzart, sister of Mary, had been missing since the Saturday previous. Mrs. Craddock then proceeded to say that the body would be found in the water between two bridges, near the place where was a log, to which was attached a piece of rope. That the head, which appeared to be enveloped in some kind of a garment, was down at the feet uppermost.

The police were notified, and Mr. Whiting, in company with two other gentlemen, procured a boat and repaired to the spot indicated by Mrs. Craddock. A man-named Folsom was the first to discover the body, in the position described by Mrs. Craddock, between two bridges. The head was covered with a Nubia. Mr. Whiting subsequently visited Mrs. Craddock, to whom she gave a description of the finding of the body with surprising accuracy and entirely to that gentleman's satisfaction. Mrs. Craddock has never visited the place of drowning and was ignorant of the girl's existence up to this time.—*The Morning (N.Y.) City Journal.*

Dr. J. J. Wild, F. R. G. S., sums up as follows the results of recent investigations into the cause of the color of the sea, and of the apparent discoloration of the sea-water in certain areas of the ocean: "The various tints of blue and green which constitute what may be called the proper color of sea-water are due to a greater or less proportion of salt held in solution, the color being an intense blue when the water is very salt," and changing by degrees to a green-blue or blue-green, and green color as the water becomes more fresh. On the other hand, the abnormally colored red, yellow, brown and inky seas owe their appearance, to the accumulation of large masses of sea-weeds, from the gigantic Algae, which fringe the shores of oceanic islands, to the microscopic Diatoms; but almost as frequently the discoloration is caused by myriads of animal organisms collected in shoals at the surface of the ocean."

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BOOK REVIEWS.

[All books noticed under this head, are for sale at 50 cents each through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE AGNOSTIC ANNUAL.

64 Pages. 1884. London: H. Cattell & Co., 84, Fleet Street.

Prof. T. H. Huxley invented the word "Agnostic" to denote people who, like himself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence; and it has been a source of amusement to him to watch the gradual acceptance of the term and its correlate, "Agnosticism," until now Agnostics are assuming the position of a recognized sect, and Agnosticism is honored by especial obloquy on the part of the orthodox. Thus it will be seen that he has a sort of patent right in "Agnostic" (it is his trade mark); and he can state authentically what was originally meant by Agnosticism. What other people may understand by it, by this time, he does not know. If a General Council of the Church Agnostic were held, he thinks, he would be condemned as a heretic. But he speaks only for himself in endeavoring to answer these questions:

1. Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.

2. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of anti-theology. On the whole, the "booth" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

3. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. On trial of any so-called miracle the verdict of science is "Not proven." But true Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies; and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which are not dreamt of in our philosophy." The theological "gnosis" would have us believe that the world is a conjurer's house; the anti-theological "gnosis" talks as if it were a "dirty" made by the Devil.

The following named persons besides Prof. Huxley, are among the contributors: P. A. Taylor, M. P., Prof. F. W. Newman, Eugene Macdonald, Prof. Ernst Haeckel and George Chainey.

MORAL EDUCATION: ITS LAWS AND METHODS.

By Joseph Rodde Buchanan, M. D. Price 51.50.

This is indeed a radical work—radical, we mean, not in the popular and bad, but in the true and proper sense of this word. It goes to the root of the subject it undertakes to discuss. It deals with fundamental principles, and in an intelligent and masterly manner, and points out with great clearness and rare philosophical, almost prophetic, insight, the normal and sure results both of their intelligent application and their careless or ignorant neglect. The title of the book gives one but a faint and imperfect idea of its intrinsic value of its breadth, depth, comprehensiveness, felicity of illustration, and abundance of carefully selected facts bearing upon its lofty theme, for no theme is more lofty than that of education, regarded in its wide and true sense, as the author of this work regards and treats it. Nor is it possible to convey in a brief notice of the work, any adequate idea of its high wisdom, and its immense practical value to all educators who are not so deeply wedded to old theories as to be unable to give to new ideas and new methods a candid consideration.

The reviewer has read every line of it with closest attention and absorbing interest, and although he has read many other works on education, he gives it his unbiased judgment that this volume by Dr. Buchanan contains more, and higher, wisdom on this great subject than all the others combined. It should be in the library of every family and every teacher in the land, from the kindergartner to the college and university professor,—yes, and should be carefully read and studied by them, and by all who are interested in human culture and the progress of our race.—*Journal of Education.*

ERRING, YET NOBLE.

By Isaac G. Reed, Jr. 12 mo., pp. 464. Philadelphia: T. B. Peterson & Roberts, 306 Chestnut Street. Chicago: S. A. Maxwell & Co. Cloth, \$1.50; paper, 75 cents.

This book was written for an object and that is a good reason for its existence. The aim of the author is to teach a sensible moral lesson, and if he is floridly sensational in his method, he is entirely successful in impressing it vividly and irresistibly on the mind of the reader.

The work seems to have been inspired by Dumas's drama, *Camille*, but says the author, "Dumas seems to think that the only way a woman who errs can atone is by love and death. We believe that a better way to atone is by a life of repentance and practical goodness." This is emphatically sound sentiment. The book as a whole is healthy, and will benefit instead of harm, although while reading the first few chapters one feels impatient with the heroine and her lax philosophy. She appears as a gay Parisian, but her talk makes us think of home sophistries. Her first practical application of her principles was an eye-opener which made her an angel of purity, and of mercy, blessing and reforming her wayward sisters ever after. Our judgment is "erring, yet noble."

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CHICAGO, ILL., Saturday, March 8, 1884.

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Dr. Smyth and Elizabeth Stuart Phelps's New Book.

For many years it has been a curious spectacle to the enlightened, unprejudiced thinker to see theologians using their reasoning powers to belittle and stifle the reason of others; doctors and laymen alike in the church have considered it a duty to preach against the use of unaided and uninspired reason. Because it was used often to expose false systems of religion, and was opposed to so-called revelation, and because it was held to be irreverent and impious, therefore it was always feared that this thinking principle, if allowed to show unreason and unsoundness in the church, would let in so much light that the foundations might be put in jeopardy; and also that many would follow and think themselves out of the old doctrines, in regard to God and his government of man. So wedded have men become to false doctrines and institutions that have been baptized "sacred," that they have come through inherited formalism to undervalue the real divinity in human nature.

A late instance of the decrival of discussion on these questions, is that of the Rev. Anson Smyth, D. D., in the New York *Evangelist*. He says: "Debates upon these subjects give me no satisfaction," and yet he discusses them freely in a full column and a half of that paper. His article is entitled "Heaven," and is called out by Elizabeth Stuart Phelps's new book, "Beyond the Gates." He declares it contains things he cannot approve, still it is "apparent," he continues, "that none but a soul permeated with love to Christ, and with desire to do good, could have written it."He gives a picture or two, in the outset, of the New Jerusalem, as described by "our blessed Lord in his Gospels," thinks them singularly beautiful and impressive of a hereafter of happiness awaiting those on earth who have served God; and notes that Jesus repeats the idea with emphasis in the closing chapters of the Bible. These descriptions of paradise, he is in doubt whether to receive in a literal or figurative sense; and questions if heaven is indeed a locality or only a spiritual condition. There is a view to these questionings which shows an earnest hunger, not only for insight, but for knowledge. That his heart is importunate, like the hearts of many around him, there can be no doubt, but the struggle is unmistakable between this hunger and the dogmas in which he has been educated, and which have so long ruled both reason and aspiration; for he tells us that he knows nothing and cares to know nothing of the enjoyments or the character of the enjoyments "of the saved" . . . "more definitely than we are taught in the Word of God," and yet acknowledges that within the week he has been "deeply interested" in reading Miss Phelps's book. "It is a work of fiction," he says, "but most cultured people hold her writings in high regard." The readers of the *Evangelist* need not be told what she has written during the last twenty years. He says she is not regarded as sound in her theology: "Things which orthodox people fully believe as God's unerring truth, she treats here and there, now and then, with a degree of lightness and disrespect almost sufficient to call the spirit of Moses Stuart back to Andover, to teach her better theology and better manners." What if the instructed and enlightened spirit of this ancestor were really inspiring Miss

Phelps to teach this new faith which confers so much joy and comfort on the human race at this time? How surprising it would be to Dr. Smyth to be convinced of it! And yet it is in perfect consonance with the utterances and workings of "the spirit" and of the illumination of individuals here, by the persuasive and intelligent influence of friends in the world of spirits. And if we are ignorant of it, or, if we do not desire it, it may be so nevertheless. The JOURNAL does not urge this point in this case, but Dr. Smyth's statement suggests the thought and it is not impossible, nor at variance with rational law.

The Doctor refers to "The Gates Ajar," and says it "was read with intense interest by thousands, though by many not with entire approval." Why? Only because it conflicted with preconceived opinions; probably with regard to endless happiness and misery. He "takes no interest in many speculations of many people concerning heaven, which are not clearly warranted by words which have come to us from heaven." Oh! how many messages "from heaven" are disregarded, ignored, scoffed at! Like Rhœus, men are lured by pleasure or controlled by fear (either of future punishment, or of the ridicule of their fellows) and are swallowed up with material pursuits, so that there is no time to listen to the Voice! No time to receive the blessing!

The Doctor says in regard to "The Gates," "her materialistic views of heaven met the sharp criticism of the most serious-minded of her readers." Yet he has been impressed with the grandeur of the "city with walls of precious stones, with gates of pearl and streets of gold." With the "trees of life that border the beautiful river which flows through this city" and "the impressions left in all serious minds, by the words of Jesus, are of joy, holiness and glory." It is true he does not know whether to receive these literally or figuratively; but when he doubts "whether material objects exist there," one is reminded of an old "infidel" theory, once frequently, and sometimes now brought out, that when we leave this world, "we are all merged in the great ocean of mind." So with no material objects, we could not cognize or see each other. We should be without material presence; and hence, as far as recognition of friends is concerned, we should not exist; for "thought has an embodiment here, and the spiritual philosophy teaches it has, in the unseen world."

The Doctor relates some of the experiences given in the book (which each can read for himself) and does so with fairness as well, as with evident admiration; but throughout his article, one can see and feel first the attraction of the truth, and then the repulsion induced by the rooted error of a false religion. In the beginning the free-thinking reader will be amused by his assumed indifference to the conditions of the future world as considered by those outside the church, and in the end saddened by his denials of real good received from the book, "except the quickening of our impressions concerning the world to which we go," and "which helps to appreciate the terrible character of sin," and "that it makes all worldly ambitions appear infinitely unworthy of the care of an immortal soul;" and "it stimulates to Christian activities." Well, it may be asked, what could be nobler? Are not these the serious aims and needs of serious and thoughtful men and women everywhere? "Those who love the Lord will be greatly assisted by reading it," says Smyth, "though there are parts of it that had better been left out."

He gives at some length the story of a Magdalen whom the heroine met "Beyond the Gates," and whom she was unprepared to meet in heaven; but the wanderer tells how "the Master" met her, how he taught her, and never reminded her of the sinful life she had led; and that "he never by word or look let her feel ashamed in heaven." But the JOURNAL should say here, that the heroine had met and persuaded this Magdalen when on earth, and while it did not change her at the time, the words left a memory and an impress which had their effect at last.

Dr. Smyth relates the circumstances of fever under which the heroine falls into the trance when she leaves her body, and cautiously makes comparison between them and those under which Tennant of New Jersey, had similar experiences. He says, "Those who have read and believed the account of William Tennant of New Jersey, the friend of Whitefield, who for days lay in a condition of apparent death, and while his spirit was in heaven, cannot deny the possibility of such things." Why does not the Doctor tell the readers of the *Evangelist* what he "believes" in regard to William Tennant's visit to the Spirit-world? What holds him back from frank speaking? And why, if such things are to him true and attractive, and if they answer the seeking of men's minds and hearts, does he not admit and make reference to like experiences of men at this hour, and of women; aye, of children, for "out of the mouths of babes and sucklings" also, "has He perfected praise;" and more, has not this preacher who is many times in a year called to the sick and the dying, some testimony of his own or testimony of those departing from earth, that angel friends come to meet and convoy them to the new scenes and activities; and to soothe, tenderly soothe, those they were leaving behind?

It would seem to be far better for all of this fellowship, and their kindred in the orthodox churches, to come boldly up to the Spiritualist's "anxious seat," and listen openly to the voice of Truth saying, "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen." Why "receive not our witness?"

Value of the Bible.

No question is receiving more attention to-day in the orthodox churches (so-called) than this; for it is a vital question. All theology depends upon it. Every doctrine appeals to the Bible for support, which is probably the chief reason for so many conflicting doctrines being held and taught. There are those who hold that the words (though in a translation) are sacred words, God's words, infallibly true, no matter if wrongly copied from original MSS., or falsely translated; that the punctuation is divine, though only three hundred years old; that every promise made to the Jews belongs in a different sense to all Christians; that its science, its geography, its system of medicine, everything but its condemnation of usury, is divinely perfect, meant for all time.

There are others who attack just as absurdly as the preceding class praise. They talk of its indecency. So it is, in the sense that a medical book may be kept from the young, because it details physiological facts not necessary for them to know then; they say its science is false, that the book abounds in contradictions of itself; that it is filled with all evil things. So the two armies stand opposed, engaged in slingings epithets at each other, while each persistently refuses to examine such proofs as the other side proffers in support of their cherished opinions; and thus the armies have stood for years.

But another class, who cannot join in the unreasoning worship of one class nor the foolish abuse of the other (testing the Bible by all the light of to-day, in spite of the cry that testing implies doubt and he that doubts is damned), find much that is valuable in it, also much that is valueless; a great body of divine truth, a large quantity that they doubt, and some things that they positively refuse to accept. Most of the prosecutions for heresy in the church have come from new views of the authority of the Bible. In the beginning of doubting, it is the doctrine that is doubted, but only because one doubts that on which it rests.

In different parts of the country, preachers are defining their position in regard to the Bible, and conversations with ministers, generally reveal a much deeper doubt than is suffered to appear in public utterance. The Bible is on trial before the community. It is no longer a finality. Men are coming to the conclusion, that either the Bible is not inspired, or that inspiration does not insure absolute truth; though few theologians have advanced far enough to perceive this last truth, that the Bible is inspired, but not, therefore, of necessity, true. To this they will come in time. Rev. Dr. Thomas, of this city, preaching lately on "The Bible—its Place and Value," after a close analysis of the general virtues of the Bible, says:

"And now, further, through all the long period covered by the Old and New Testaments, there is a clearly marked development of doctrine. The idea of a living God, announced in the beginning and confirmed by the patriarchs, was largely lost during the 400 years of bondage in Egypt. The legislation and ceremonial worship under Moses, sought by object-lessons to restore this knowledge, and to throw into the minds of the people the thought of purity. There is a clear advance in this knowledge and worship in the teachings of the prophets, where the emphasis of all is carried beyond the offerings of sacrifices upon altars to the offering of the life in the service of God, and the inward purity of the worshiper. And then in Christ God is manifest in the flesh, and the Kingdom of God becomes a kingdom of principles, of truth, and love within. The Jehovah who dwelt in the 'Holy of Holies' in the Tabernacle is revealed in a divine life; revealed as a spirit and declared to be the 'Father of the spirits of all flesh.' And when this special form of manifestation has prepared the way, the Day of Pentecost—the Holy Spirit is sent forth, and God becomes imminent in all things and all places are temples of worship. And with this progress of doctrine and this transition from the outer forms to the inner substance and life of religion, the veil is lifted from the future—eternal life is seen as a present fact, the life of God with men and in their hearts; and thus immortality becomes a fact; men are in eternity here—their lives take hold on eternal principles, and hence death ceases to be death in the old sense, and is only a 'sleep' or 'change' by which the 'mortal puts on immortality.' And along with this the whole scene of earth, its laws of righteously, of rewards and penalties, its training, its education, is carried over into the world to come."

"And now what shall we say of such a Book? Is it all inspired? Is it all the literal word of God? No; we cannot say this. The Bible itself makes no such claims. Our text says: 'All Scripture is given by inspiration of God'—referring, of course, to the Old Testament, for the New was not yet compiled. But the revised version says: 'Every Scripture inspired of God,' and this is the true translation."

"Development"—who develops, God or man? Does God reveal an imperfect or incomplete truth, which is consequently a falsehood? Or does he reveal a great truth, which could be uttered only so far as men were able to grasp it? Did a better conception of God grow because of fuller revelation of the divine, or of greater capacity to receive the divine? Dr. Thomas well says: "It was not the book that was inspired, but the men." But a man inspired is only a man intensified, and he must of necessity speak or write according to the laws of his being. If he know nothing of grammar, God through him must speak ungrammatically; if he speak of science, it must be the science of his day; he is quite likely to speak of the whole world, and mean only the provinces he knows of and to utter, only with intense emphasis, the theology he has been trained in. Spiritualists get illustrations and proof of this every day. "Scripture is profitable for reproof," etc. Yes; so is every record of man's act, opinion or emotion relating to spiritual things. All sacred books, that is all books so considered, help in the progress of the world. All books that deal

with spiritual experiences of men are valuable, and no book is so rich in these as the Bible. Its "place" is in all our homes—its "value" just what we can get out of it, and we get out of it always what we put into it.

The Religion of the Coffin.

This heading of a sketch of one of Dr. Talmage's sermons rather startles one at first. A religion with death for its inspiration, that belittles life to exalt death—is there such a religion? Yes, it is true that such a religion is taught, for Sabbath after Sabbath the declaration is made that death ends all progress; that a life may be filled full of sin, but if, at the last, one does but "look to Jesus," he is saved, and death prevents his ever falling from grace thereafter. The good men of earth, the only ones who really perceive how very far they are from even such approach to perfection as is possible for them, are taught that death shall suddenly make them fit for a heaven into which nothing "that defileth or maketh a lie" can enter. To such teachers the short life of Jesus, so filled with love of humanity, so marked with self-sacrifice, so divine in its love for the poor and suffering, is of vastly less account than his death, his resurrection—not his birth, the real basis for the sinner's hope, the church's existence. The awful nature of death, not the grand problem of life is the pet theme, the thought to which all other themes are forced into relation—the veritable Religion of the Coffin-Nay, some even oppose cremation, because they say the Bible demands a coffin for the body. Some sprinkle holy water on the coffin, and consecrate the ground in which it is placed. Holy coffins, in a holy place, it is supposed will give special distinction to the dead bodies they contain, when the body shall be raised again, perhaps some thousands of years from now. Who teaches this religion of the coffin? Thousands of ministers in this country alone, and there is due care taken that the supply shall not fall short. Every young man in the theological seminaries is taught to continually present the importance of death. Life! oh, that is only to prepare for death. If one demurs, and shows a sense of the importance of life, of the need of doing well, of living rightly, that death is but what Job calls a "change" while the life goes on forever, he is suspected of rationalism, or of some other heresy.

So the work goes on year after year. If a bad man dies peacefully and calmly, they call it "brutal indifference;" if a believer "dies in hope," it is a "victory over death," and this same victory over death they are never sure of achieving; at the best, they only hope for it. The chief use of a man's life is that he may die. Some of our millionaires, who build massive tombs to render it certain that their bodies shall be preserved without mixture till the resurrection-day, give good evidence of the hold this Religion of the Coffin has upon them. Sometimes it is the only sign of religion they display. But the heretic, who should him that the bodies they are so careful of, were made up from particles of many other bodies, and that as each must have his own, despite the massive tombs, in the only resurrection taught to and believed by them, they may be so despoiled as to have literally, "not a leg to stand on."

Spiritualists know this Religion of the Coffin to be a false one. They preach eternal life, deny the possibility of eternal death; know that it is the life here that determines the character of the life that shall eternally be. To make this section of our life noble and pure, so that the beyond shall be bright and glorious, is surely wiser than to accept of death as a Savior, or to suppose that a heaven we have not won is possible, or would be endurable if possible. And the friends who have passed through death, as they come back to us, preach ever, along with the glad tidings of immortality, not a Religion of the Coffin, but one of life, reaching on through eternity—life, which means doing, loving, serving, growing, forever.

Short! Shorter!

Again attention is called to the imperative necessity of making contributions to the JOURNAL's columns less wordy. More than half the matter published in the eleven thousand newspapers of the United States could be suppressed without destroying a sentence needed to preserve the completeness of the text. Those who write for the press will, if they try the experiment, soon learn that a short article of a column or less, from which all superfluous verbiage has been eliminated, meets with an earlier publication and a far wider reading than if longer. Unprofessional writers often furnish matter of intense interest and great value; such writers are to be encouraged; but the JOURNAL asks that they will for their own good, re-write their communications before offering them for publication. The success of some of the most influential writers for the press lies in the self-imposed discipline herein indicated. Again, an article two columns in length may be shorter than another not half as long. This we say because sometimes when kindly hinting to a correspondent the need of greater brevity, we are reminded that some other contributor has occupied far more space. We invite most cordially, all our readers to furnish short, compact contributions. A quarter of a column giving one fact or making clear a single thought, is as much credit to the writer as a whole page, and far more apt to be read and remembered. Don't forget this!

The National View of Washington, D. C., takes strong grounds in favor of the organization of a "World's Peace Society."

Mr. Leonard Howard, who passed serenely to spirit-life at St. Charles, Ill., February 21st, was born in Sharon, Windsor County, Vermont, August 13th, 1805. In November, 1812, his parents removed to the town of Scipio, Cayuga County, N. Y., where his father died in 1818. Soon after this event he was apprenticed to Enoch Coburn, a mason and bricklayer, with whom he remained until he attained his majority. In January, 1828, he married Caroline E. Smith of Buffalo. In 1836 he emigrated to Illinois, where he has resided up to the time of his death. He leaves a wife and six children, three sisters and one brother, and a large circle of friends.

Mr. Howard was a devoted Spiritualist, and his wife and one daughter (Mrs. Bishop, of this city) being excellent mediums, he had ample opportunity to become familiar with the teachings of exalted spirits, and therefore he learned to regard death as a natural change—simply consisting of casting off the material body and assuming one specially adapted to life in the Spirit-world. He passed away, fully realizing the sublime fact that several of his own children who had preceded him, would stand ready in spirit-life to extend to him a cordial and affectionate greeting. The funeral was largely attended by the friends of the deceased and the public generally, all of whom could attest to his many sterling qualities.

On the 6th page of this issue will be found a brief extract of the funeral address delivered by Hon. Joel Tiffany, who while speaking, saw the spirit form of the deceased standing forth radiant, happy and cheerful, apparently rejoicing in the great change that had taken place.

Brother Curry's remarks at the late minister's meeting, as reported by Dr. Adam Miller, the stenographer, and commented upon by Brother Thomas, seem to have stirred the Methodist bipe most dreadfully; indeed, quite universally so to speak. To weaken the effect of the stenographic report, it is claimed by the veracious editor of the *N. W. Christian Advocate*, that Dr. Miller is a bungler and not an expert. We have seen the testimony of Dr. Miller's pupils to the effect that in an incredibly short time they had become able to report one hundred words per minute. It seems to a heathen, therefore, quite probable that one who can advance a student at such a rate, ought to be able to follow a Methodist minister, even when the reverend gentleman is going at so unusual a pace as to rattle the end-board out of the Methodist wagon and run beyond orthodox limits, into the track of liberty of thought and spirit of the age.The *Saratoga Eagle* has given up considerable space to the Curry controversy, quotations being made from the RELIGIO-PHILOSOPHICAL JOURNAL and *Christian Advocate*, at the present stage of the discussion the Spiritualist correspondent of the *Eagle*, Dr. G. W. King, has altogether the best of the affair.

GENERAL NOTES.

Dr. Henry Slade, the slate writing medium, is at Jacksonville, Florida.

Mrs. L. A. Pearsall of Discio, Mich., will lecture in the M. E. Church at Ottoson, O., March 23rd, at 10:30 a. m., and also in the evening.

We have received a fine cabinet photograph of Dr. J. K. Bailey, which we place with our collection and return thanks.

Anna Eva Fay, the notorious itinerating swindler, has lately been beguiling the people of Texas.

St. Joseph Missouri papers give glowing accounts of B. F. Underwood's lectures in that city, and say he spoke to crowded houses.

The scaffold on which John Brown suffered death has been found at Charlestown, Va. It had been converted into the back porch of a house.

Mrs. C. Fannie Allyn has again entered the lecture field, and is engaged for March and April. Her permanent address is Stoneham, Mass.

Hudson Tuttle's brief contribution on the second page will give new hope and comfort to many a sorrowing heart. We recognize in the "touching lines, the record of a family dear to Spiritualists."

On Friday, February 8th, Emil H. Neymann of Boston, passed to spirit-life. His energies were always enlisted in the cause of reform. Thaddeus B. Wakeman officiated at the funeral.

Samuel Watson writes that Spiritualists are active in Memphis; they have rented a good séance room and a comfortable hall which is being fitted up. He says genuine mediums and lecturers will be welcomed.

Foote, the editor of the London *Free-Thinker*, lately completed a year's imprisonment for the crime of blasphemy. Bradlaugh and 2,000 sympathizers met Foote at the gate of the jail.

Mrs. E. S. Silverston requests the JOURNAL to announce that she is now located at No. 190 So. Peoria street. She holds public circles every Sunday evening for tests, and gives private sittings daily; also exercises her healing gifts when desired by the sick.

At their meeting lately the Presbyterians resolved that a great many Sunday institutions—some of no use, some of doubtful benefit, and others of very general conceded necessity—should be abolished.

H. B. Wilcox, of Boston, Mass., (connected with the Mrs. C. M. Morrison's spirit band) writes: "Your article under heading, 'The Burdens of Spiritualism,' in late JOURNAL, is A. I. These barnacles must be scraped off from the body of Spiritualism, that the world may behold the beauties underlying the great laws of life here and hereafter. I personally know pretended clairvoyant healers who prescribe mandrake in the same quantity that they do wild cherry bark."

Sir Samuel Baker pronounces Soudan "the granary of the world," and urges that as a reason why England should take possession of it. He says "If the Soudan were in English hands in a very few years you would be entirely independent of the United States both for cotton and corn."

The *Democratic Republican* of Hamilton, N. Y., says that "James G. Clark, the poet-balladist, and author of some of the finest lyrical poems ever published, retires from active concert life next month, to take a responsible editorial position on the Minneapolis, Minn., *Spectator*."

A singular phenomenon has occurred several times this winter; especially when the thermometer reaches zero do we notice it. We receive letters from Los Angeles in South California, that land of perpetual spring, so laden with the perfume of violets that it is perceptible all over the room, and yet not a violet is inclosed in the letter, and it has been at least five days upon the road. One received from Mr. W. L. Clark the past week, was especially noticeable.

Prof. Buchanan contributes an able article on mediumship, which will be found on the second page. We wish the readers of some other Spiritualist papers could see and study the advice the Professor offers; the JOURNAL's subscribers, the most of them, are already well disciplined in these matters, and will be doing good missionary work by calling the attention of their friends who are so unfortunate as not to be subscribers.

Rev. Duncan McGregor, like many another brave Scot in the past, is making things warm for some folks. He has the nerve to make a good heretic, and we give place on the second page, to an excellent condensation of his views, which, while not as radical in some respects as those held by most of the JOURNAL's readers, are most significant, originating, as they do, within the Baptist fold.

W. J. Atkin of Moniteau, Mo., writes: "I am well pleased with Sidartha's articles; they are the best I have ever seen on that subject. I may think so, though, because I have had an idea in that channel for a long time. The whole law of religion is to be found in man. In every other branch of science we go to the organism to learn the truth and the laws governing it. Why should it be otherwise when we come to man in his entirety. Glad to see the subject written up through the JOURNAL".

H. S. Holcomb of Shenandoah, Iowa, has an article on "Free Agency," in a late number of *The Republican* of that place, in which he is evidently criticising the position of some minister. He takes the position that there is no such thing as "free agency" or "liberty of choice." He says: "If Infinite attributes don't imply absolute sovereignty, then I will give up all claims for logic; and if absolute sovereignty don't preclude the idea of free agency on the part of the created, then I will give it up again." Thousands of tons of good paper has been spoiled in discussion of this vexed question.

Capt. H. H. Brown occupied the platforms at Newburyport and Haverhill, Mass., the Sundays of February, and gave week day lectures at Patney, Vt., and Salisbury, Salisbury Centre, and Franklin, N. H. He was at Freeville, N. Y., March 2nd, and will be in that section till March 10th. March 16th he will be at Amesbury, Mass.; the 23rd probably at Newburyport, and in Boston March 30th. He is ready for week day work any evening and also for an engagement in forenoons and afternoons of the 30th and 31st. He will be at Lake Pleasant from August 9th to 15th, at Queen City Park, from Aug. 15th to 22nd; dates at Onset and Sinapse camps are not determined. Open to engagements from May 1st to July 31st. Address 512 Quincy street, Brooklyn, N. Y.

The Quakers of Logan County, Ohio, do not worship with the quietude usual to their denomination, but are holding revival meetings of an exceedingly demonstrative character. Noah McClain, the evangelist, who has brought them into such a state of excitement, is a negro. He is described as a wonderfully magnetic orator. The daily exercises last, with brief intermissions, from 10 o'clock in the morning till past midnight. The wildest of camp-meeting scenes are here exaggerated. Peculiar attacks of coma are common among the converts. One young man, an atheist, defiant and shockingly profane, fell suddenly insensible, and lay so for two days.

The Saratoga, N. Y., *Eagle*, says that nearly three years ago, Mrs. B. J. Barber of Ballston, met with a fall and broke some of the smaller bones of her ankle, which prostrated and prevented her from walking. Physicians failed to relieve her. She was in great pain. Outward applications were made with liniments, but they did not reduce the inflammation or swelling. This condition continued without relief until the 16th of last September, when she called Dr. W. B. Mills of Saratoga, to treat her. He operates by the laying on of hands, and after five applications she laid her crutches aside and walked with a cane all about the house, and after twelve treatments she was able to get up out of her chair and walk all over the house without a staff, doing considerable work. Now she can walk without assistance.

The 21st of October, 1875, Victoria attended the funeral of John Brown's father at Aberfeldie. This is how she refers to it in her book: "When the coffin was being taken away she (Mrs. Brown) sobbed bitterly. We took some whiskey and water and cheese according to the universal Highland custom, and then left, begging the dear old lady to bear up." She also tried to comfort "my good Brown," who was not inconsolable. Her Majesty seems to have a weakness for Scotch whisky.

The Pope has congratulated King Humbert upon his escape from assassination.

G. H. Brooks lectured at Mound City and Pleasanton, Kan., to good audiences. His present address is Fort Scott, Kan.

A friend sends us \$1.25 for the poor fund, for which we thank him. It is a worthy cause and should be sustained.

Dr. N. B. Wolfe, of Cincinnati, is making his annual visit to that delightful winter resort, Jacksonville, Fla., where he owns fine hotel, the Windsor.

Mrs. Maud E. Lord is to spend a month in Washington. Good! There are plenty of Congressmen who need to know of a hereafter and that they can't escape.

Woman's Suffrage Association is the name of a new incorporated company in Nebraska. It will publish the *Woman's Tribune*, edited by Mrs. C. B. Colby, at Beatrice, Nebraska. Terms, \$1.00 per year.

We have on file for publication interesting contributions from Gerald Massey, Wm. E. Coleman, W. I. Gill, Alexander Wilder, Dr. R. B. Westbrook, Charles Dawbarn, and others, that will appear in the JOURNAL in due time.

Fred Douglass has married a red-headed white girl, 33 years old. We have no further use for him as a leader. His picture hangs in our parlor; we will hang it in the stable. *Pittsburg Weekly News*, (colored people's paper).

If there was, as Mr. John de Morgan asserts, a secret marriage between Victoria and Brown, it must have been an illegal and therefore invalid one. Her Majesty could not have married a subject without the consent of Parliament.

Many Christians have been massacred in Annam since the beginning of January. The Annamite Minister of War is implicated, The Chinese Viceroy, prior to the capture of Sontay, ordered the Black Flag to murder every Christian in the city.

Feb. 24th, at Haverhill, Mass., Capt. H. H. Brown officiated at the funeral of Maude Estelle Kimball, child of Mr. and Mrs. Warren A. Kimball. The exercises harmonized with the theory and sentiments of the harmonic philosophy.

Mr. Salter's lecture, published on another page, is worthy of careful reading. Our city readers will do well to go and listen to this earnest speaker occasionally; he lectures every Sunday morning at Weber Hall, Southwest corner of Wabash Avenue and Jackson Street.

Mr. Bradlaugh's parliamentary colleague, Mr. Labouchere, thinks it strange that the British Commons should refuse to permit an atheist to be a member, considering that it voted a good-sized annuity to the late Princess Alice while, as she explains in her book, she could not bring herself for a long time to believe in the existence of the Deity, and was only led to do so at last by the efforts of a Scotch divine.

Mr. Labouchere once came across an aged physician at New London, Conn., and asked him why he lived there. He said that he had visited grave yards in all parts of the world, and noted the average age at death. Having found that the average was highest in New London, and being desirous of inhabiting this planet as long as possible, he had taken up his abode there. The only real test of the salubrity of a district is its death-rate; all else is mere interested theory.

A Mr. Warren, who died recently at Bardstown, Va., left all his property "to oppose that horrid old monster of kingcraft called religion." He was strictly orthodox in early life, but one of his daughters stole a considerable quantity of his goods and ran away with a young man who boasted of his piety. This changed his feelings completely. He planted a butternut tree, and expressed a wish to be buried under it, as he was aware of so-called Christian burial.

W. L. Pettit of Alliance, Ohio, writes: "We are sorry to say that Sunday, the 24th ult., closed our engagement with Mr. and Mrs. J. T. Lillie. There is no other speaker that comes among us, that does us so much good or draws so good houses as Mrs. Lillie. We gave two entertainments while they were here—one with the children and young people, which was a decided success, and one by the choir and young people, a Concert and Comic Operetta. The Operetta was under the management of Mr. Lillie, who makes everything a success that he has a hand in."

It is claimed that a new motor has been invented in this city which is expected to work a complete revolution in the method of generating force to propel machinery. It is said that the engine is of ordinary construction, having its cylinder and steam chest jacketed and so arranged that the aqueous vapor in the jacket and the bisulphide of carbon steam in the cylinder do not come in contact with each other. The cylinder of the engine and the boiler are connected by a steam-pipe, which is inclosed in a pipe which connects the casing of the boiler and jacket of the cylinder. The condenser is the same as that of an ordinary steam-engine, with the exception that it does not have one-fourth of the condensing surface.

A magpie has seriously interfered with telegraphic communication between Kapunga and Freeling, in South Australia, not far from Adelaide. For some time the line worked badly, and at last a telegraph operator was sent to examine the wires. After searching for a few miles the clerk found at the top of one of the telegraph posts a magpie's nest ingeniously constructed. The bird has wrenched away with its beak the wire which bound the line to the insulator, and after twisting the wire in a suitable position built its nest there.

..... "Comstock is a plump pup, and yet while receiving a large salary for his scoundrelly services, he leaves his poor old father to live in rags and beggary." —Will H. Kernan in *Sunday Free-Lancer*, Leavenworth, Kansas.

Will Kernan is not plump, leastwise he doesn't appear to be; and our imperfect knowledge of zoology makes us doubtful where to assign him in the animal kingdom; but we distinctly remember that the aforesaid fire-eating W. K., once borrowed two dollars of us to keep him from going hungry while he rode on a free pass to Iowa. The loan has not yet been paid, and we will cancel the claim on receipt of an acknowledgment from Comstock's father, that the gentle W. K. has donated two dollars to relieve the wants of a poor old man.

Owing to the manner in which the advertisement has heretofore appeared, readers have been misled as to Mr. Massey's literary work. Mr. Massey advertises a list of very attractive lectures, but they are not printed: he has come to America expressly to deliver them in person, and hopes to meet audiences in all parts of the country.

Mrs. Ross of Providence, R. I., whose wonderful powers as a materializing medium, have been vouched for by T. R. Hazard and many others, turns out to be an unmitigated humbug. Next week the JOURNAL may give more particulars.

When Doctors Disagree

It will be time enough to doubt the reliability of Kidney-Wort. Doctors all agree that it is a most valuable medicine in all disorders of the Liver, Kidneys and Bowels, and frequently prescribe it. Dr. P. C. Ballou of Monkton says: "The past year I have used it more than ever, and with the best results. It is the most successful remedy I have ever used." Such a recommendation speaks for itself. Sold by all drug-gists. See ad.

A Beautiful Gift.

The Great Rock Island Route has issued a new and most comprehensive Cook Book, of 128 pages, filled with new and reliable receipts from the best caterers of this and other countries. No housewife can afford to be without it; and though worth one dollar, it will be sent to any address, postpaid, upon receipt of ten cents in stamps. As they will go like hot cakes send at once to E. St. John, G. T. & P. A., Chicago, Ill.

We have received the twenty-first annual Spring Catalogue of English and American Books and the Publications of R. Worthington, 770 Broadway, New York. This Catalogue also includes all the standard sets of Books, Red Line Poets, new popular 12 month, etc., and will be found quite complete.

Business Notices.

DR. J. V. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$1. and 12 c. Register your Letters.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

Thousands of testimonials verify to the prompt cure of all bronchial and lung affections, by the use of Ayer's Cherry Pectoral.

SEALED LETTERS answered by R. W. Flint, No. 127 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Mr. Emma Hardinge-Britten will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Hunsbury St., Cheetham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR SEES-CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 212 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL, and Magazine sent one year for \$2.50.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, from the 1st of September to the 11th, at 2 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Hoyt Avenues. Dr. Wm. Fletcher, President. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 212 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL, and Magazine sent one year for \$2.50.

CHICAGO MAC MAGNETIC SHIELD CO.

No. 6 Central Music Hall, Chicago, Ill.

BRANCH OFFICES: No. 525 Nicollet Avenue, Minneapolis, Minn. No. 1106 Main Street, Kansas City, Mo. No. 106 Post street, San Francisco, California.

NEW SUNDAY-SCHOOL MUSIC BOOK.

THE SPIRIT of PRAISE,

BY ALFRED ARTHUR. The most complete and practical Sunday school book published. We invite the attention of all interested in the introduction of a higher grade of Sunday school music than has been generally used, to this new work, which will be found the best collection of songs for Sunday school use. It is a complete collection of songs for all ages, and includes a large number of hymns, and other songs, and is well adapted for use in all departments of the school.

DR. GEO. H. Root says: "The SPIRIT of PRAISE is a noble experiment. I rejoice in the courage of the man who puts forth such a book on such a plan."

W. L. TOMLINE says: "I am very much pleased with the SPIRIT of PRAISE. It is a good book, and will, I hope, meet with a wide acceptance."

M. J. HARTLEY says: "I find the SPIRIT of PRAISE far superior to other works designed for use in Sunday schools."

W. H. MATHERS says: "It is a long way ahead of other Sunday-school books."

Specimen pages sent free; or a single sample copy in boards.

Price, 50 cents. Price in boards, 40 cents, or \$2.50 per hundred.

Fine cloth edition 50 cents, or \$4.00 per hundred.

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THE PRIZE ANTHEM BOOK.

A NEW AND SUPERIOR COLLECTION OF ANTHEMS, written by the best masters of church music, in composition of 250 pieces, in three parts, and specially selected for use in the church.

DR. J. H. STODDARD, President. A. H. DAILEY, President.

At Rock Hall, No. 11 East 14th Street, near Fifth Avenue, New York City. Price, 50 cents. Address, Dr. J. H. Stoddard, President. A. H. Dailey, President. Jackson Davis, Professor and regular singer, holds a public concert every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 7 P. M., at 171 East 69th Street.

MRS. S. A. MCGREGOR, Secretary.

The South Brooklyn Spiritualist Society meets at Franklin Hall, corner of 3rd Avenue and 18th Street, every Wednesday evening, at 8 o'clock. Mr. Baugh, President; Dr. Patch, Secretary and Treasurer.

The Brooklyn Spiritualist Society meets at Everett Hall, 520 Fulton Street, every Thursday evening at 8 o'clock. Capt. J. David, President; W. J. Cushing, Secretary and Treasurer.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Workers every Sunday at 2 P. M.; in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:30 in Bryant Hall, corner 11th and Main Street. Dr. E. G. Granville, President; A. J. Colby, Secretary.

The First Society of Spiritualists at Saratoga Springs, N. Y.

Will hold Meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. Neillie J. T. Brigham will officiate.

E. HENLING, Sec. M. J. HORN, Pres.

Frank Leslie's Sunday Magazine

Closed its fourteenth volume with the December (1883) number, and is widely circulated and highly commended by all who know it.

Well known Authors are among the Contributors, and the Editorial articles of T. De Witt Talmage are among its most interesting feature. The Serial and short Stories, Poems and Miscellaneous Matter and the Fine Illustrations are very remarkable and interesting. It is a weekly in the winter and every two weeks in the summer, and every month in the fall and spring. The contents adapt it to young as well as to adult readers.

The *SUNDAY MAGAZINE* is published on the 10th of each month, at the low price of \$1.50 per year, postpaid. A specimen copy for 10 cents.

MRS. FRANK LESLIE, Publisher, 52, 55, 57 Park Place, New York.

Frank Leslie's Sunday Magazine

100 West 34th Street, New York.

THE NEW BIBLE. NOW READY.

Price, \$1.00; paper, 50 cents. Sent by post on receipt of price. Liberal discount to the trade.

Agents wanted in every city and town in the United States.

The *Religious Times* comprises the following books:

BOOK OF JEHOVAH.

BOOK OF INSPIRATION.

BOOK OF JEHOVAH'S KINGDOM ON EARTH.

BOOK OF DISCIPLE.

The entire *Galaxy* contains thirty-five books, and will be issued in series as long, and cheap enough for everybody to obtain the New Bible.

See *RELIGIO-PHILOSOPHICAL JOURNAL* office, where the *Galaxy* is on sale.

VITAL MAGNETISM THE LIFE FOUNTAIN

By E. B. BARRY.

Being an answer to Dr. Brown-Seward, the magnetic theory defended, etc. Price, 25 cents.

N. B.—Those buying the *Health Manual* will not need this little book, as it is incorporated in the former.

For sale

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
Enough.

BY HANNAH TUTTLE.

Just to know our Father's will
Clear and plain;
All our duties to fulfill—
Blind to gain;
Just to know our lives are true
Here below;
Never tears butilles strew—
Banal we;

Just to let the sunlight in
Through the gateway of the soul;

Free from wrong from crime and sin,
Struggle on to reach the goal.

Just to help each other up,
Dare and do;

Take away the fatal cup,
Hope renew;

Just to make each shining robe
White and fair

That we meet the loved ones gone
Over there.

Just to cause all hearts to thrill
With a love that's all divine,
Just to make our lives fulfil
God's beneficial design.

Just to have our dress set free
As by fire;

Just to raise humanity,
Our desire;

Just to sooth each breaking heart,
Sorrow riven;

Just to choose the better part,
Freely given,

Weaving in the web of life
Shining threads of golden thought;

When ends the battle strife
We shall not have lived for naught.

Resolutions Adopted in Opposition to the Proposed Monopoly in the Healing Art.

At a regular meeting of the Spiritualist society of this city on Thursday, February 21st, the following resolutions were adopted and directed to be published in the daily papers of this city:

Resolved, That the proposed law to prevent all persons from practicing medicine or the healing art in Iowa, excepting those who have diplomas from some medical college, demands the attention of all lovers of liberty, because such a law, would be a step backward toward the antique system of unequal privilege and private monopoly which was supposed to have been overthrown in the French revolution.

Resolved, That doctors are born, and not made, and we regard the old schools of medicine as being monuments of folly, destitute of science or regular system, being a vast batch of experiments; and in the language of a modern author, the American people expend hundreds of millions of dollars yearly on doctors, only to break down millions of constitutions.

Resolved, That the American Indian doctor, with his intimate knowledge of wildwood herbs and prairie flowers, is more honorable than the man with a diploma who doctors out of books and depends on drugs which he has no hand in preparing, and which are not only adulterated, but in many cases vitiated by their stale condition.

Resolved, That Jesus Christ united the healing art with religion, and also made his representatives to heal the sick; the great healers of our own country have been destitute of college-titles or degrees; and we know that the nurses and mediums are not only healers, but instrumentalities in neutralizing to some degree the drug poison which cures in the veins of civilization.

Resolved, That these resolutions be tendered to the daily papers of this city for publication, and that our senator and two representatives are requested to have them read in each chamber of the Iowa legislature.—*Daily Nonpareil, Council Bluffs, Iowa.*

Mysterious Occurrences in the Presence of a Corpse.

One night last week while friends were sitting up with the corpse of a lady at a residence a few miles south of this city, some very singular and mysterious occurrences took place. During the night, and while the room was in full lamp light where the corpse lay, the drawers in the bureau began to shake and make a noise, the doors rattled, and the mirror suspended between the upright columns on the bureau began to tilt back and forth. The door opened, and as often as it was closed, until it performed this feat as many as seven times, it would open again. On a table in the room was a plate on which several pies had been placed which were cut through the centre and a case knife left between the separated pieces. This knife began to move and acted as though it possessed the power of locomotion. After watching its antics for some time, it was placed on top of the pie, but refused to be still, and continued to move for quite a time to hop about. Some ladies came into the room to remain while the gentlemen walked out for fresh air, and on their return found the ladies in a terrible state of excitement over the queer movements they had witnessed in the room, and declaring they would not stay in it by themselves. After a time the gentlemen lay down on a bed. Just as sleep began to creep over tired nature the covering was strip off. This was repeated twice by some invisible power. After some minutes had elapsed and the room was wrapped in sepulchral silence, the watchers heard a soft step pacing back and forth in the room, and although a bright light illuminated the room, no object could be seen. Our informant is as truthful and reliable a gentleman as resides in this community, and does not believe in the phenomena of Spiritualism. As the parties do not desire notoriety, their names are withheld, but if the curious desire to interview them, they can get their names by calling at this office.—*Riverside (Mo.) Press.*

Funeral of Mrs. G. J. Holyoke.

Mrs. Holyoke, of Sudbury, Harrow, whose death occurred at Brighton, was interred at Highgate Cemetery. Rev. Stoppard A. Brooke would have officiated at the chapel—the views of the deceased being mostly in accord with those which characterize his ministry—but he was prevented being present by an unavoidable engagement. As Mr. Holyoke had often spoken at the graves of others, his wife had a wish—the only public one she ever expressed—that a few words should be said at her own. That this might be, Mr. Holyoke himself spoke in the chapel, first reading a letter sent by Mr. Stoppard Brooke, which, from its beautiful sympathy, was of the nature of a service. After that, he read from the Second Book of Exodus the remarkable dialogue between the Prophet and the Angel Uriel upon the knowledge and duties of this world, following the words by a short oration upon the three qualities which distinguished Mrs. Holyoke—that of service of others, in which she never thought of herself; that of truth not of speech only, but of conduct, of which she had so clear a sense that the absence of it in others was not concealable from her; that of pride, which was more than self-respect—it was indeftness—an independence of obligation which was not a second nature—it was her first and had no other. Though called upon early in life to confront alone the death of her first child, to be the sole watcher, the sole sympathizer, and sole mourner at an unattended grave, she brought away no murmur. During more than forty years, she never forgot it, and never complained. It was written of her:

The martyr's cross without the martyr's cause,
The grief, the wrong, without the self-applause;

A round of honest duties nobly done.

These were her life, who sleeps beneath this stone. The service in the chapel being ended, relatives, some aid daughters, and early friends proceeded to the grave, where Mr. C. D. Collet sang the fine hymn of Harriet Martineau, beginning

Beneath this starry arch,

Nought resteth or is still;

But all things have their march;

As if by one great Will

Moves one, moves all—hark to the footfall!

On, on, forever.

—*London Daily News.*

Wm. H. Holmes writes: At seventy I can scarcely read over the papers and periodicals taken in the family, but I began with the first number of the RELIGIO-PHILOSOPHICAL JOURNAL, and I won't let go yet.

The Strange Georgia Girl.

Again Coaxing Things Across the Floor in Spite of the Resistance of Strong Men.

Remarks of Mr. Tiffany at the Funeral of Mr. Leonard Howard of St. Charles, Ill., Sunday, February 24, 1884.

(Reported for the Religio-Philosophical Journal.)

BARNESVILLE, Ga., Feb. 16.—Miss Lula Hurst of Cedarstown, Ga., has given one of her remarkable entertainments in our town. It was a performance that she had previously given in public on several occasions, and that has everywhere been witnessed with the greatest astonishment.

She first held the handle of an umbrella, while four citizens held cords that were tied to the umbrella, suspending it in the air. In about two minutes the umbrella began to squirm and twist, and soon the staff was wrenched into two parts, and the umbrella, weighing over 200 pounds, sat down in a chair on the stage. She placed her open hands upon the back of the chair and presently the chair began to move, and soon Mr. Middlebrooks was thrown upon the floor. Another chair was then placed on the stage, and Col. Murphy of our town attempted to hold it still. She placed the palms of her hands on the seat of the chair and soon it began moving across the stage, and finally escaped from Col. Murphy's grasp, and fell on the floor. The same feat was repeated with two more, then with three, and finally with five, with the same result each time.

A rod about six feet long was placed in the hands of a strong man, who was suspended by the power of Miss Hurst. Soon there began to move in spite of all his efforts to keep it still. He dashed across the stage in a ludicrous manner. After several similar performances with different men, who tried in vain to hold the chairs and rods still, the exercises closed. About five hundred of our best citizens witnessed the performance, and they were convinced that there was no sleight of hand in what Miss Hurst did.

Miss Hurst was born in 1868 in McMinn county, Tenn. When she was a year old her parents removed to Cedar Valley, Polk county, Ga., where they have since resided. She has gone to school but ten months in her life, but was a remarkably good scholar while in school. She united with the Missionary Baptist Church when she was 12 years old, and is a devout Christian. She succeeds well in her performances when everything around her is quiet. She cannot bear unkind treatment on the stage, and her strange powers desert her when the spectators appear to be unfriendly. When exerting her peculiar gifts she does not know what is happening around her, and blindly follows the object moving from her. She often has to be caught to prevent her from running off at the front of the stage or against a wall. She is a brunet with long black hair and brown eyes, weighs 122 pounds, and is a modest girl of retiring disposition.

Her unnatural powers were developed last August. One day she heard a peculiar rattling noise about the head of her bed, and told her mother about it. Mrs. Hurst went to the room, heard the noise, and concluded that there were rats inside the bed. She ripped open the bed, but found nothing in it. Miss Hurst became so frightened one night at the noise in her apartment that she left her room and slept elsewhere. A few nights later a young friend of Miss Hurst was spending the night with her, and both became considerably frightened. Mr. Hurst and his wife concluded that the cause of the phenomena must inhere in their daughter.

Lulu was asked on one occasion to sit down on a trunk at one end of the room, and soon the noise was heard about the trunk. Soon after pebbles and specimens of iron ore on the mantel began to move about, and some of them would fall off on the floor when she entered the room. Articles of clothing would disappear for two or three days, and then suddenly be found hanging on a nail or picture in the family room. The dishes and cutlery were greatly disturbed when she went into the dining room. She would lie down on a bed, and soon it would move about the room as she willed. Or she could think of some tune, going over the notes mentally, and the music would be heard from the head of her bed, as if from some musical instrument.

These and other wonderful performances were noted abroad, and people began to assemble in crowds to witness the strange phenomena. The Atlanta Constitution sent a reporter to her home to learn if the reports were true. The reporter was convinced, wrote an account of the affair, and after much persuasion prevailed on Mr. Hurst to take his daughter to Atlanta and give a public exhibition of her powers. Three successful exhibitions were given in Atlanta.

Lulu Hurst and her parents are plain country people and they are as much astonished as any one else. They do not believe that it is the result of spiritualistic influences. Spiritualists have written to Miss Hurst, insisting that her strange powers are the result of Spiritualism, but she treats their letters with contempt. The phenomena, it was said at first, were produced by her muscular powers, but physicians at Atlanta and elsewhere have placed their hands between hers and the chair to be moved, so that only the tips of her fingers touched the chair, but the result was not changed. Others have held her arm tightly above the elbow to ascertain if there was muscular action, but not one was perceptible.

Some people believe she is strongly magnetic, and that the objects she touches become magnetized by her touch, and are then repelled from her on the principle that "like electricity repels like." But a stick placed in a glass bottle, which is non-conductor, will writhe and twist in the bottle when she holds it. The physicians of Cedarstown sent this certificate to Mr. Hurst without his solicitation:

CEDARTOWN, Feb. 4, 1884.

Concerning Miss Hurst it gives us pleasure to state that she is a pure, simple child of nature, the embodiment of truth and honesty, without guile or deception. Of her wonderful performances, we assert that she has done, and is capable of doing, without physical or muscular power, all that her father, who is an honorable gentleman, claims.

M. F. LIDDELL, M. D. C. H. HARRIS, M. D.
E. H. RICHARDSON, M. D. H. PAYOR, M. D.
W. G. ENGLAND, M. D.

For the Religio-Philosophical Journal.

World's Convention of Spiritualists and Spiritists.

A Visit to an Interesting Family.

To the Editor of the Religio-Philosophical Journal:

You ask for items. I have one which I think will interest you. Hearing that a child lived in Somerville with a head measuring over thirty-two inches in circumference, I had a curiosity to see it. Accordingly with a friend, I pilot me, I found the house where the babe, with its parents, resided. It is situated at 44 Broadway, and is known as the old Frothingham house, which was moved to this place from Charlestown over twenty years ago. Until the present family occupied it no one could live in it for any great length of time on account of sights witnessed there and noises heard, which could not be accounted for, the house being considered by all as really and truly haunted. But Mr. and Mrs. F. S. Dickinson are Spiritualists, the latter being an excellent trance medium, and she caused the disturbing elements to disappear. But to my visit last Sunday evening: Mrs. Dickinson received me at the door with a warm smile of welcome, which made me feel at ease and perfectly at home. She is a compactly built little woman, with a clear complexion, black eyes, which have a peculiarly piercing expression, a nose aquiline indicating a force of character I so love to see, and which it is a good thing for its possessor to have, and a general expression of good nature, drawing one to her whether he will or not. She took me at once to her darling, who will be one year old the 22nd of this month, who laid in his little crib, its head as large as an ordinary water-melon, with a face of the ordinary size, but which, of course, looked small in comparison to the huge globe above and behind it. It is a string thirty-two and one-half inches in length to encompass it just above the ears. It measures twenty-nine inches, vertically measured just back of the ears. The features are small and regular, and the child is as observing as any one of that age; will laugh and play, and seems to have a propensity for imitating sounds. When it was about five weeks old, the mother with a hairpin removed from its eyes a membrane which completely covered the ball of each, thus giving the child its sight, which operation many surgeons would have hesitated before attempting.

What is the matter with the child's head? No two physicians agree, and although many have visited it, all seem to avoid attending it, it being such a marvel. The head was unusually large at birth, but no larger than is seen many times in other cases. The rest of the body is perfect in form and normal in size. The child is perfectly healthy and nurses and sleeps well.

There is an older son in the family, a handsome boy of twelve, a child of Mr. Dickinson's former wife.

This child is endowed with the spiritual sight to a marked degree and has gone of the common timidity of children by reason of its being an every-day occurrence with him to see and converse with those who have left the form. I had the pleasure of sitting with Mrs. D. in the evening in company with two other visitors and her husband, the grandmother of the babe looking after the little one. I was highly pleased with her phase of mediumship, and am glad to be able to say that I consider her in the front rank of the class, and cheerfully recommend others to her who are in search for the truth. The constant care which her babe requires prevents her giving the attention to spiritual matters, which she would be glad to do for the love of it as well as for the pecuniary profit which would accrue. Without any doubt the child, which is now such an object of curiosity, will soon join its little brother, who passed away at two years of age, a year ago last September. The rapidly increasing size of the head of this child precludes its remaining long with its parents, who love it with all the more fondness on account of its misfortune.

Boston, Mass. D. N. FORD.

Seance with J. H. Mott.

To the Editor of the Religio-Philosophical Journal:

Thinking perhaps some of your readers might be interested in what myself and others witnessed at the residence of J. H. Mott, the noted materializing medium of Memphis, Mo., I send you the following: I and my daughter (Mrs. Foster) and Mrs. M. A. Sisson, wife of Assistant Train Master and Dispatcher of Atlantic, La., visited Mr. Mott about the 5th of December last. We found, on our arrival at Memphis, Mr. Van Horn and wife of Kansas City, who were there for the same purpose, and stayed a day or two after our arrival. As they were there two or three days before our arrival, they seemed to get more communications the first evening than ourselves; talked with their son and numerous others whom they said they fully recognized. In regard to the materializations, they were not as distinct as I hoped to see, and had it not been for the conversation I could not have been positive I was talking with those who were near and dear to us. My wife, who died with a cancer nearly two years ago, came and talked regarding the manner in which she was taken away, gave a complete description of the cancer, said it was in her left breast, and stated that she had quick consumption also, which was a fact, she being thrown into that condition by the severe treatment she received at the hospital at Rome, N. Y., where I took her, as I hoped, to be cured; but she returned in her coffin. As a test, she asked me if I remembered getting off the train at Buffalo, N. Y., and getting her a cup of coffee and a sandwich, a circumstance which had entirely passed from my mind till mentioned by her. She talked with our daughter about her things which remained, told her to keep the "Log Cabin quilt," a quilt which she had pieced herself; gave the color and kinds of dresses she left, etc.

My son Elmer, who was killed in 1872 by the running away of team when in his eleventh year, seemed much stronger than my wife (whom I should have stated appeared very weak), talked freely all about the accident, told how the blood gushed from his mouth, said his grandmother and myself were the only ones at home when the accident occurred, and that his mother was at a neighbor's visiting a sick lady at the time, which was all correct. I asked him if he remembered the last time his picture was taken. He instantly replied, "When I was sitting bolstered up in a chair with my eyes closed, after I was dead." (The last picture we had of him was taken when he was five years old.) Hoping one taken at that time would look more natural than the one taken so young, we had an artist come to the house and take his picture as above stated.

My nephew, who died a short time after he was married, came and talked about his widow, calling her by name, also giving the name of her present husband. He spoke of several incidents of which we were well acquainted. He said he loved her still, and made my daughter promise to write to her, and tell her that she had seen him and what he said.

My mother materialized, but said little that could be understood. She seemed too much affected to talk. I did not see my father, but Mott's control, Hivens, who talks through him at the close of each sitting, and explains what was not well understood, and tells many things, said that my father was there and described him accurately, which was no easy thing to do. He said he was badly bent, and to use his own words, "He shake um like the teev," and that the shaking was caused by a heavy timber falling on his shoulder. A part of the machinery for extracting stamps fell on his shoulder, many years ago in the State of New York, crushing him to the earth. Shortly afterward trembling commenced in his right hand and arm, gradually extended over his whole body, and his shaking never stopped when awake while he lived. If it were a guess, it was a good one. Mrs. Sisson saw and talked with her little girl. She came several times. An uncle of hers who stayed away from home many years since, and from whom they never heard, anything satisfactory, came and paid a visit, and gave his name correctly.

Adair, Iowa. ANNA SISSON.

H. AUGUST, of Palouse City, W. T., writes: In December last I had a two days' debate with Elder Clark, at Moscow, I. T., on "Civilizing Tendency of Spiritualism and the Bible." There was a large attendance, and the result was favorable to our cause. At Palouse City I gave three lectures, following the Methodist and Comptroller's protracted meetings. They were well attended. At the close of the last one, a (not a Spiritualist) came to me and said, "You better have more meetings; you can make converts as well as Elder Wright, the great champion and revivalist."

Lyman C. Howe writes as follows from Grand Rapids, Mich., under date of Feb. 18th: Dr. Spinney has done a grand work here. He closes his course of lectures this evening. He is very earnest and devoted, and strikes to the heart of things and while he is brimming with kindness and charity for all, he does not spare vice or wrong when they come in his way. His lecture Sunday morning was masterly and thrillingly impressive, and created a profound sensation. He is genial, companionable and a grand worker, an honor to our cause. I like him—yes, love him as a brother.

SUSAN HORN.

MARCH 8, 1884.

For the Religio-Philosophical Journal.

Mormonism.

"That foul stain, polygamy, the fungus growth of transplanted Oriental ideas, has held up to the view of the world, emblazoned as it were on America's fair escutcheon, in a degree overshadowing and bedimming the very soul where it exists; polygamy pollutes the United States;... polygamy is stronger to-day and more deeply rooted than it was fifteen years ago and Mormon missionaries are in almost every habitable part of the globe, laboring zealously in behalf of Joe Smith's theology... thus the work goes marching bravely on from conquering to conquer."—*Jef. W. Waynick, in RELIGIO-PHILOSOPHICAL JOURNAL, Jan. 19th, 1884.*

All very true, Mr. Waynick; and why not? Who and what is most responsible for this state of facts? It is only one of the "transplanted Oriental ideas" among the many others that come to us through the Bible, which Christianity has stamped "Infallible" and the "inspired word of God." It is the sacred religion of the Mormon church, founded upon the Bible. All the old Patriarchs of the Bible, who figured as the prophets and ambassadors of God, upheld and practiced polygamy with his sanction and without the least rebuke. Not a word between the lips of the Bible—Old and New Testament—can be found forbidding or condemning it. I presume Mr. Waynick is a Christian and accepts the popular view regarding the Bible. Other sects found their church and religion upon the "fungus growth's transplanted Oriental ideas," in the Bible, such as baptism, the Lord's Supper, circumcision, repentance, belief, ordination and election, etc., without making polygamy a special feature. The Mormons, adhering more closely to the text and the precepts and

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO LITERATURE, ARTS, LITERATURE, & C. L. Draper THE ARTS

ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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"BODIES CELESTIAL."

A Sermon Delivered by Rev. David Swing at Central Music Hall, Chicago, March 2nd, 1884.

There are also celestial bodies and bodies terrestrial. 1 Cor. 15:40.

The word "infinite" is simply a confession on the part of man that he can find no boundary. He is incapable of conceiving of a time when there was nothing and when there will be nothing, and looking backward and forward he utters the word "infinity." It is the final repose of mind and heart. It marks the place not where man apprehends but where he fails. It is the horizon of the mind. But powerless as we are to find out the Almighty to perfection we are permitted to make wonderful explorations among his works and to make inferences in harmony with the world's majestic scheme. Indeed not only are we permitted to study the universe but we are under the most solemn obligation to pursue such lines of thought, because we appear in this world with minds like a sheet of white paper and at once fall under the obligation of filling the blank with knowledge. Man was sent into this world as a student, and no truth of science or philosophy has come to him except so far as he has acted as an inquirer. Nature often seems too rigid and cold toward her children and makes us wonder how she could hide from the ancients her telegraph and steam-power and photographic potency. Our hearts would have melted and we should have taken Archimedes aside and have whispered to him how he could talk to friends beyond the sea, and we should have hinted to Pliny how he could have taken a picture of Vesuvius on fire and of the beautiful cities on its slopes. But Nature surpasses us all in the ability to wait. Man is exhausted by a few hours of delay. Nature can wait if need be a million years. God is eternal and can wait for man.

Man must study his way along through the world in which he lives and must die. He will blunder often and much but he must attack his foe anew each day and advance not mile upon mile but inch by inch. In great cities the universe is less studied than in the country in proportion to the difference of mental power in the two localities. In great cities the works of man and his pursuits and pleasures and cares absorb his soul from one end of the year to the other. And furthermore the heavens of nature's God are not spread over a mart of trade. Smoke and chimneys and all conceivable objects destroy the grandeur of the blue canopy and the miles of walls make a sunrise and sunset and a moonrise and setting impossible. Could the educated thousands who having gained from a city intellectual activity, transfer that awakened life to the country one day in each week, the results would certainly be in favor of deeper thought about creation and of more faith in God. If an agent—a mind, is seen in its works we must go out to Nature if we would find the presence of God. The most stupendous works of man proclaim only man. In the palace, in the bridge, in the railway, in the steamship, in the fabrics and machines of the factory man is seen, but going out into the realm of nature and the daisies by your path and the songbird over head, say nothing of man but speak only of the Creator. The human gives place to the divine.

It is thought by some that there was more religious faith in the world before science came with its exaltation of law and inherent potency; but such conclusions are only conjectural. These are like all other rumors that have come from the remote past. If when man had no science he had more of

Deity, it was a poor, small Deity—a Deity who could dwell on Mt. Olympus and could make war upon remote tribes and show partiality, could quarrel with lesser gods, could swear vengeance against Hittite and Amorite. It is not probable that science has lessened faith; it is certain it has exalted the object of faith; for the God of the present is simply infinite, there are no limits to His person or power or wisdom or love. The discovery of universal law has overthrown the littleness of the old ideal and has made the Amorites as dear to the Heavenly Father as were the Hebrews who followed Moses, and has made woman and child as worthy as a king and has made a slave impossible except as a gross violation of right; this discovery of universal law has entered the department of religion and has overthrown the doctrine of an elect host and a limited atonement to make room for the infinite principle that whosoever will may come and take of the water of life freely. Salvation by faith is made into an endless principle so that the believing and loving Abraham and Isaac are made companions of Plato and Aurelius, and the wise men who came to see Christ are made full brothers of the Simeon whose eyes had more clearly seen the salvation.

It is universality of law and this eternal uniformity of it, which has led many clergymen to announce the idea of eternal hope, for if sorrow for sin will wash away the stain in this world it will in any form of rational existence at any time or place. It may not remove the effect of sin but it will change the heart of the sinner and will leave quite white the soul of a soul who once consented to the death of Stephen. Should such a shame and regret have come to Paul in eternity rather than in time, it would have set him free from hell, for such tears of regret and such new aspirations after justice and love would make the walls of hell seem those of a shining paradise. Thus the universality of law must lie at the basis of the doctrine of "eternal hope," the only thing unknown being hidden in the inquiry whether another life ever brings such a spirit of deep penitence. The law of bad habits, of depraved taste, or fixed character is also universal, and hence the doctrine of "eternal hope" is not a question in philosophy so much as a question of fact. But science has helped the modern period reach the profound feeling that God is vast, unchanging, infinite. It requires all the universe to be his home. He presses into all heights and depths and is as much in your soul as He is out of it, for being measureless there is no place where He is not.

In thus demonstrating the infinity of the Creator, science has befriended religion because religion most needs is that some power would break down the walls between flesh and spirit and thus make death only a change of quality and thus make immortality easy. Modern research tends as much toward a world of spirit as toward one of matter, because it finds objects so delicate and refined that they satisfy the conditions of the word spiritual. The term "spiritual" like the term "infinite" indicates not a contradiction of the term physical but a place where all common qualities of the material disappear. The term spiritual is a signal of human weakness, as our term darkness is not a term indicating the utter absence of light but an absence of that amount of light which must exist to meet our forms of measurement. What we call darkness may be a field of light to other creatures. We know that there are animals who see best in what we call night. They will on foot or wing scour the air or fields and see it as we see them at noon. Thus the term spirit is a word which announces no actual war between mind and matter but which simply confesses that our day has become night; but to God and other beings our night may be day and our spirit, substance. All the words used in our theology and philosophy are relative measurements—the best things man can utter over the infinite.

Electricity, whose effect is carried from New York to San Francisco in no perceptible time, is not a spirit according to the schoolmen's definition, but it seems a body sufficiently refined to assure us that God has many forms of material much finer than that in the body of man. Between the rays of light and the human framework there are more changes of raiment than can be found in the wardrobe of a queen, and yet a recent naturalist has shown that there are atoms and things in the universe for the making visible of which the grains of light are too coarse. Light will flow through a pane of glass as water through a fish-net and yet there are particles of matter too small to be seen in the coarse medium of light. The same writer alludes to a speck upon a piece of glass—the speck is compared to a needle-point but upon exposing that speck to the power of the microscope it expands into a complete page of the London Times, with the columns all legible. Thus all the columns and words and spaces and letters of that large page can take refuge within an invisible point and there await a better vision and a stronger light. So in the world of mental action the insects wholly invisible to man possess an instinct and are capable of hope and fear and enjoyment. It is quite certain that the brain of the almost atomic spider can perceive the geometric lines of its web and can watch for its food and can fear the approach of man as a destroying monster.

The weight and flesh of man are incidental rather than necessary. He might be better off if he were as light as electricity and might have more intelligence if his brain did not outweigh a square yard of sunbeam. His spir-

itual body as spoken of by Paul might be so exquisitely wrought that it could pass to and fro in our air as upon solid ground and might, upon an earthly ounce of food, subsist in luxury for a hundred years. Nor is this any fanciful sketch since such a result is transcended by the facts of the universe. Some of you who are oldest remember events which affected your brain-nerves, or particles fifty years ago. Many of you recall with delight events over which twenty-five years have passed, but what is memory but an engraving upon the brain-tablets? It is in change in its particles, but how delicate indeed must be those touches when in fifty years or twenty-five years they are not covered up by the new records nor erased by the renewing processes of the flesh. In a half century the brain has been renewed several times—but in such a manner as to leave in it the picture of the house where you were born, and of the first friend of your being and of the face of the mother, perhaps now dead and hidden from your sight. When we fall into this pondering upon the physical basis of memory we become ready to believe in Paul's spiritual body and to feel that we are indeed surrounded by the infinite.

There is nothing anti-natural in high Spiritualism as held by many; for if our dead pass into other bodies there is no reason for assuming that a celestial form must have an earthly weight and density and be tangible and visible to our sense. God Himself cannot be seen or touched by our sense. The fault is in our senses and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation but it is only a proof that they have passed out of the horizon of our sense. Spiritualism is not therefore an absurdity, but it is only a theory that awaits proof. This proof has so long been absent that many of us feel that in these years man is cut off from such communion and must wait for death to transfer him to the spiritual country, but we are not in any condition of information to find any logical fault with those who can in this life detect the presence of those who have passed through the valley of dissolution. They are fortunate in having found a path between the two worlds.

Uncertain as to the attitude of the noblest Spiritualists we are certain that the Materialists are in gross error in their estimates of the universe. The teachings of the Martineaus and Cliffs are too physical and rash. These children of annihilation do not attempt to comprehend the fact that we are in an infinite world where words may stand for little or much and that death need not be anything more than an unloading. Before man came it would have seemed impossible for him to become. And now should you ask the scientist if earth is producing a still higher creature than man; a creature who shall see in the dark, who shall speak in music, who shall eat little, who shall read all literature once through and then hold it all in memory, he will laugh you to scorn, because his world is an ironclad world. It is finished and limited and dead. But, alas for their theory! the universe did open once to get man in and it can open once more to let him out. Nothing is more unreasonable than a conclusion that what we see of man is all and the last. If we did not see man begin how can we see him end? The Agnostics and Atheists act upon the assumption that there are no unusual phenomena. Man is here and that is all there is in the matter. He dies and that is all there is in that event. But nothing is further from the truth, because once man was not here, and hence his presence does not exhaust the problem; it only sets the problem in motion. Science tells us that once there were mammoths and immense reptiles on earth and no human being, once a hot zone which grew palm trees at the poles. Science did not find the laws of nature fixed; for they opened to admit an animal that could talk and write and read and laugh and progress and become more and more stupendous in thought and deed. The fact of man should assure science that we are in a flexible universe where great changes can come, and have come, and that man having dropped into this world from some unknown source so he can fall into some other form of existence, for heaven is no more difficult than earth.

Back of us and around us and before us lies the infinite with much more in it than has come out of it. From what we can see it is full of situations and possibilities. Man is injured by his steady gaze at what is. A few years of sameness will give him the idea of forever and forever. If the Ohio should not rise for a few years man will begin to lay out new homes and new towns on its banks. The slopes of Vesuvius once a river of fire are again crowned with beautiful villas. In Switzerland where a landslide crushed the third part of a village a few years ago new homes are being erected, because all has been peace for a time and old sorrows are forgotten. Thus mankind is the easy victim of what has been. Thus we change a few years into a law and in harmony with this a natural body holds the field and the spiritual body falls into disrepute. But the phenomenon of death should excite suspicion that we have drawn too quiet a picture of that strange scene. Death may well come before us as one more day of change and wonder, one more landslide in the Swiss hills, one more awful overflow, one more convulsion of Vesuvius. As it was an amazing moment when man was sent into earth so it is an amazing moment when he dies. There is nothing ordinary in death. It is the coming footstep of God—the end of things common.

The theory of "no God" is almost unworthy of argument, for to assume that matter grew discontented and shook itself into a mollusk, and that the mollusk agitated itself into an oyster and that the oyster aspired to become something else and tossed itself about into a lion, and that some other oyster took the direction of a nightingale and some other shellfish rung the changes until it became a man, is the worst theory of the universe ever yet offered to our credulity. We seem compelled to turn from it with contempt to find a reason of life in the being of a God. He is at once a cause less difficult and more adequate.

God therefore surrounds us and is with us and of us perfectly measureless and able therefore to carry all his human children from these coarse bodies to celestial ones. The natural or weighty body comes first because it will do for the earlier stages of the senses, but in our universe value is not determined by weight, for the sunlight makes all life, but its rays are gentle compared with rods of iron. A clod of earth an inch square will weigh more than a square mile of sunbeams or electricity. We must throw aside the common idea of weight and must commit to the infinite the new bodies of all who have left this tenement of clay. Identity and physical perfection will be preserved, for the celestial eye-sight will see a face that would in this world be invisible, and the angel-ear will hear voices which would not be audible to these fleshly nerves. All will be once more harmony and beauty, but all carried upward as the Being of God Himself rises above the coarse quality of human nature. These three-score and ten years suffice for the earthly round of labor and care and joy. If they were all, our ease would be sad, but if God has better bodies and finer senses than we have, and better minds and more loving hearts for this strange race of smiling and weeping creatures, then are these years enough and the children of mortality need not dread to die.

God being infinite in time and space and power and love it is not probable that in three score and ten years He perfects His purposes with man. It is more probable that in that little field of time He leads man over some first steps in existence and that other steps are elsewhere. It must be remembered that man is no common creature. He is the greatest known to earth and is wonderful, matchless, measureless. He possesses the features intellectual and emotional of a deity. In him we are warranted in supposing the plans of the Creator rise to a great dignity. It looks as though our earth was made for man; the sun for man, the season for man; for while flowers bloom in sight of all creatures, man only loves them; while the sky is spread over all life, man only admires it and studies it, and while all existence comes from God, man only pronounces the name of the Creator and sings a hymn or bows in prayer. In man thus our Creation rises up to a sublime fullness of meaning, and here we may well expect Jehovah to cherish his plans of education and love and happiness. If He loves you only three-score years and then remands you back to dust, His love would not equal that of a common mother, for had a mother power she would hold her child for many ages in the realms of blessed life. Not seventy human years are not the arena of the Divine relation to each human soul. For God is infinite and the three-score and ten period is only the morning's dawn of His benevolence. Any other friendship would be too ephemeral to be in harmony with One who inhabits eternity. The days of this heavy body and these weak senses are the preface of the book of life and not the book itself. Times will come and go and the terrestrial body will fall away to make visible the celestial within. For ought we know that more delicate tenement may be within humanity here, and may be that inner tablet upon which memory keeps its record, and may be that invisible organism in which the mind plays and where the soul sits enthroned in life. Be all these things as they may, science the more it studies and weighs and measures and ponders and marks the ocean of the infinite abiding at its feet, the more willingly can it exclaim with St. Paul: There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. It is sown a natural body it is raised a spiritual body. In a moment, in the twinkling of an eye we shall all be changed. For this corruption must put on incorruption, and this mortal immortality. And then shall come to pass the saying, "Death is swallowed up in victory." In the presence of such a vision science cannot utter a word of objection. Remembering the marvels and mysteries of the universe it may well join in a public joy that man is moving toward another life whose glories this eye cannot see, whose sound this ear cannot hear and whose blessedness prepared of God has not entered into the heart of man.

Brother Bundy! Let me urge you to stand as you have stood during so many trying years, firmly by the superior phases of man's movement in our movement. You cannot halt in this long painful march to certain victory. Fraternally I greet you, and with the angels I bid you, "God speed!" As ever, A. J. DAVIS.

Box 29, Station A, New York City.

Seven Years of Editorial Work—Testimony of G. B. Stebbins.

To the Editor of the Religious-Philosophical Journal. You have stood to your place, firm and true, for seven years. Just that time has passed, if my memory is right, since you became editor of the JOURNAL. You were not then a novice. Years in the office with S. S. Jones had given you large experience in business and editorial work; yet your full responsibility came suddenly and unsought but inevitably, and you met it courageously and wisely. You have done a good work. You may say with Paul: "I have fought a good fight, I have kept the faith." The apostle speaks of "a crown of glory" in the future, but keeping the faith with serene soul and dauntless courage is more glorious than any royal diadem, and its glory lights the spirit in the daily present.

You have done much to commend Spiritualism to the attention of the best minds, and to present it in its noblest and most beautiful and inspiring and rational aspects. You have learned "to labor and to wait" for the poor world to understand its excellence, and feel how much its ideas and facts, its philosophy and science and natural religion are needed. Your conviction of its truth has been so clear, that its unpopularity has been like a passing cloud, which the sun would melt away.

Your friendship for true mediums has been firm and unwavering, and this they realize more and more. Your courage in exposing fraud and vice has been dauntless, and every intelligent Spiritualist should be your firm friend and supporter in that fearless course. Sometimes you may make mistakes, as do all human and fallible beings, but fair and frank criticism you do not shun nor conceal, and the folly of thinking that a person is your enemy because he fails to see the correctness of all your methods is not in your nature. I never knew you to make a statement in regard to any one without abundant proof, and instead of overstating matters, you have often left much of the worst unaided.

The work of these seven years has been wide and effective. The JOURNAL grows in value and could grow more, with still wider circulation and still more solid "material aid" from its enlarging list of readers. They have a plain duty, and a practical work, the neglect of which will bring leanness to their souls." This work they will do and your work will go on.

May the end of another seven years find you in the fit place you now fill, with a spirit sweet and self-poised, an inner life deep and clear, with lofty courage, unswerving fidelity and abiding faith, and with steady nerves and renewed bodily vigor, is the wish and hope of your friend, truly G. B. STEBBINS.

An Indiana man named Grimes, having a worthless dog, took him on a flatboat to New Orleans, and turned him adrift in the streets. Three months afterward the dog crawled into Grimes's yard, half starved, dusty, and with bleeding feet. Grimes would not part with him now.

For the Religio-Philosophical Journal.
Of Plenary Inspiration, and of Infallibility
of Communication Between Minds.

BY HON. JOEL TIFFANY.

Plenary inspiration, by which is meant that degree of inspiration touching any given subject, by means of which the inspired one acquires such perfect knowledge of that subject, that he is incapable of erring in respect to the same, can take place only when the subject of the inspiration has become as perfect to receive and respond to the inspiring spirit, as the spirit itself is perfect to impart the inspiring influence. Hence, it may be assumed as a fundamental principle, that there can be plenary inspiration only to the extent that infallibility of recency and responsiveness, are secured to those who become the subjects of such inspiration. To make inspiration the means of an infallible communication between the infinite and perfect on one hand, and the finite and imperfect on the other, becomes an impossibility, so long as the finite and imperfect are not infallible to receive, perceive and comprehend the subject matter of the communication.

Man cannot become the subject of an infallible communication from any source until he attains, in such respect, an infallible percipency of everything essential to such communication. And granting that one, who has attained a status in which he is enabled to perceive the truths peculiar to such a status, becomes the subject of a full inspiration, by means of which he has a clear perception of such exalted truths, there is no way by means of which he can communicate those truths to others, who have not attained the like perfect status. When, through the attainment of state, one's spiritual eyes have been opened to perceive certain spiritual truths, he can no more communicate those truths to others whose spiritual eyes have not been opened, than others could communicate to him such truths while he remained in spiritual blindness. Thus it will be perceived that if inspiration, as a means of communicating spiritual truth, is a necessity in any case, it becomes a necessity in all cases; upon the same principle that the influx of light through the eye to produce the phenomena of vision, is as essential to all men, as it is to any one man. This important principle has been overlooked by the theologian, while getting up his theory of plenary inspiration, producing an infallible revelation of God's will to all men. Logically and philosophically considered, the thing is an impossibility; and practically it is demonstrated to be untrue, and all deductions based upon such an hypothesis become erroneous. It has been demonstrated that all truth, to become a mental presence in the individual, must be communicated by some kind of influx extending to the personal consciousness; and that any other method of communicating truth, is an inevitable failure; and proves itself to be such, whenever relied upon.

The Romanist discovered this and attempted to obviate the difficulty by substituting an "inspired fiction" as the means of communicating spiritual truths to the uninspired individual. The Protestant seeing the fallacy of the Roman pretension, protests against that method of obtaining truth and sets up an infallible revelation, communicated by means of verbal statements addressed to the understanding and comprehension of ignorant and fallible men. To the rational mind, nothing can be plainer than the proposition, that such a communication, can, by no possible means, become to the uninspired mind, anything other than his fallible perceptions and understanding, determine it to signify. No matter how ignorant or how dull of comprehension one may be, his interpretation of the "inspired word" will be received by him as the inspired truth of God; and he will not hesitate to consider it as such; and to make use of it as such. He will thus substitute his falsehood for God's truth. And what one man does in this respect, all other Protestants will do. And what must be the inevitable consequence resulting from putting verbal statements of truth, of principles and of doctrines, into the hands of the multitude, each to ascertain for himself, their significance, which is to be received as the infallible truth of God? The inevitable consequence must be what it ever has been. That differently constituted and developed minds will arrive at different conclusions as to the real significance of such verbal statements; and each class will verily believe that their understandings of the "inspired word," represent the exact truth of the infallible communication from God to man. And each will formulate a creed according to his understanding, and will promulgate it as the truth of God. In this way innumerable sects will arise among those who accept the dogma of plenary inspiration, and of infallibility of communication produced thereby, and the result will be, that such supposed revelation, so presented and accepted, will become the source of more falsehood than truth; of more division and contention, than of union and concord. Taking the numerous sects in Christendom, who accept the Bible, consisting of the canonical books of the Old and New Testament, as constituting the revealed word of God to man, and no one, acquainted with the diversity of sects, who agree in nothing except that the Bible is to be accepted as an infallible revelation of God's will to humanity, will doubt that there is more of error embraced in their creeds, drawn from a textual study of the Bible, than there is of truth; and taking their apparent spiritual status, there is more of spiritual darkness than of spiritual light possessing their minds by reason of their sectarian creeds, based, as they suppose, upon the teachings of the Bible. Looking over the diverse sects professing the Christian faith, this remarkable fact appears. Among those, who are equally learned, equally honest, equally religious, equally sincere, are to be found sects, the members of which accept the Bible as the real word of God; and they conscientiously study it and prayerfully seek to ascertain its real significance; and they verily believe that they have been aided by the holy spirit in their efforts, and that thus they have become acquainted with the divine purpose, and the divine will respecting man and his destiny. But as the result of such investigation, they arrive at entirely different conclusions; so different, indeed, that what one affirms as an essential element of true faith and practice, another denies and denounces as false, wicked and particularly unscriptural. And it would not be an exaggeration to say, that the true Christian spirit is sacrificed in their effort to maintain these sectarian differences. Go into any of our large towns and cities and the first thing that meets the eye is the multitude of church spires, marking the diversity of religious opinions entertained by the people who have erected them. They so differ in their religious views that they cannot meet and worship together, although they base their faiths upon the same events; and they build their

creeds upon the same infallible revelation. And this diversity of opinion is on the increase, rather than on the decrease; and the money, labor and zeal expended in building up these denominational distinctions, does very little toward infusing the true Christian spirit in the hearts of the people. We have what are denominated Christian nations and Christian governments, but I think it would be very difficult for any one to point out a single principle distinctly Christian, which is recognized, much less put in practice, by any government claiming to be in character, Christian. If any one can do so, God speed the undertaking.

The great error in laying the foundations for these divisions and dissensions among the people, in matters of religious faith and practice, is to be found in the dogma of supernaturalism. It seems to be the opinion of most religiously minded people, that everything pertaining to God's dealings with man, affecting him as a spiritual being and having respect to his spiritual destiny, belongs to the supernatural; and that we can know nothing of His will and purpose except it be given to us in some supernatural manner. The idea is, that God works differently or by different methods, in the material and in the spiritual of the universe. That in the natural, He has created all natural things and has established the laws by which they are to be governed, and that having thus provided for natural operations, he leaves nature pretty much to herself, except when, for some purpose, He wishes to astonish the people, and show His presence and power. He interposes to suspend some natural law; or to do some other supernatural thing. But in the spiritual He is supposed to be present in an especial manner; and that whatever He does in spiritual things, He acts without law; and, hence, always by special providences. If the theologian would look more deeply into the laws governing in the spiritual, and into the uniformity and omnipotency of their operations, he would soon be able to correct many and fatal errors, which now encumber his system; and find common and rational grounds upon which all could build for eternal life.

The Infinite Presence which fills the universe and gives law to all things by such Presence, is as imminent in the natural as in the spiritual universe; and all operations from the least to the greatest are a manifestation of such Presence, whether pertaining to the material or the spiritual. There is a Presence which fills the universe, and which is manifest in the operation of all laws. And this Presence is supposed to be eternal and immutable; and as such, is considered supreme; that whatever exists is proceeding from this Presence, and is fashioned and sustained by a power incident thereto, operating in a manner determined thereby, which is denominated the law of such formation-and sustentation. Now if anyone can change the relation of this Presence to any department of existence in the universe; or can alter the mode of its action therein, he can abolish or suspend the operation of natural law, either in the material or the spiritual of the universe, and not otherwise. If this dominating Presence in the universe is self-existent, self-sufficient, infinite, eternal and immutable, there can be no such thing in respect to its operations, as supernaturalism. Everything which takes place in any department of existence, takes place as the result of the potential presence, and according to the inevitable method incident to the condition and relation by which such method is determined; and the law of the operation is as omnipotent and as omnipresent as is that Presence which is manifest in such legal operation. Hence, in reality, all operations under the divine government are normal, from the union of the elements to form the earthly particle, to the crowning work of coming to the stature of perfect manhood in Christ, by means of which the immortal becomes filled with all the fulness of God in love, in wisdom and in power.

Under the divine government, man's power to accomplish his destiny is limited to the attainment of such states and conditions, and to assuming of such relations, as will secure the normal and just operation of those laws, which can and will work in him, to bring the several natures, constituting his humanity, to completeness. It is manifest, that, aside from the attainment of proper status and the assuming of proper relations, there are no other means at hand, by which man can truly seek completeness and find his true destiny. Therefore it will be of no avail to seek in any other way, to secure the good or to avoid the evil. The Divine injunction is, and it can be no less. Seek earnestly and honestly to know the right, and strive with all your power to do it, and the kingdom of heaven is yours.

For the Religio-Philosophical Journal.
Knowledge through the Senses.

BY C. H. MURRAY.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, tasting, smelling, seeing and feeling. Some of these senses are very inefficient in the extent of their operation, and any of them vary greatly in different individuals. Some persons have no ears for music; and others, although having a perfect sight in other respects, are color blind even to the extent that they cannot distinguish between red and blue. Ingoldsby remarked in one of his lectures that it was not a very good world to raise a high grade of men and women; and that its capabilities in this direction were very limited. He might comment further on the fact that the means at our command for becoming familiar with the world we live in, are very meager in range and acuteness. If we set to work by discipline to develop any one of the senses, its increased sensibility is generally attained at the expense of some one or all the others. Not only is this the case, but the kind of development that the special sense is subjected to appears to disqualify or weaken its operation in an opposite direction. Thus the man who accustoms his eye to scan minute objects becomes near-sighted; while the sailor who sees a ship so distant that ordinary sight can distinguish nothing, has his vision so prolonged that he is unable to command it on minor matters.

When we come to study the true nature of substances, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived. Our sense of smell is very inferior—far below that of many brute animals—and so narrow in its range that we fail to distinguish many pungent gases that are fatal to life. Our sense of touch is so circumscribed that it is of little use, except to determine the external

form of physical objects. Here let me say that the sense of touch should not include the sense of temperature, which, latter should be classified by itself as a sixth sense. When we handle anything, in addition to recognizing its form, we have separately from this an apprehension of how cold or how hot it may be, and this sense is a very poor one. It has its origin in vibratory action, as seeing or hearing does, but its compass is so narrow that very few persons after long practice could be able to tell the kind of heat they felt, or the kind of substance from which it emanates; yet there is as much difference between the heat vibrations given off by copper and those of iron, as there is between the noes of a bangle and the scream of a locomotive. If this sense of temperature in us were as acute as hearing, we should be able to group different kinds of heat in different pitch, so that they would be productive of harmony, and would give as much pleasure as a piece of music. As it is, there is a wide field full of possibilities for enjoyment and instruction, from which our dulness forever excludes us.

Sir William Thompson has lately proposed to add an additional sense which he calls the magnetic sense. How wide its claim for recognition may be at present, is difficult to determine; but its possession is likely so rare that it can hardly be claimed as a human attribute.

There are persons born with five fingers instead of four, but taking these exceptional cases we could hardly assert that the human race is five fingered. Baron Von Reichenbach in his investigations found a few persons who could locate a magnet in the dark by seeing the luminous light about its poles. Such people have a peculiar nervous organization, or what might be termed a northern-light temperament. They are affected—and not agreeably either—by every electrical or magnetic variation of weather, and rarely possess good health. A spot on the sun may throw them into hysteria or melancholy. Sensitive as a telephone they quiver at the slightest disturbance of nature and respond as readily to discord as to harmony. Such persons are always immodest and many of them stand on the dividing boundary between the two worlds. Happy for them if they are surrounded by auspicious circumstances, for they are as incapable as an eolian harp of selecting the kind of breeze that will awaken them into action.

Poor as our senses are, it is wholly through them that we can come into contact with material existence and either enjoy or suffer. If they were more acute, we might make more rapid progress, but our misery would also be proportionately enhanced. Our knowledge and enjoyment of the world depends upon the soundness and vigor of these faculties. The greatest pleasure is experienced when they are aroused in combination and the mind is filled with multiplex sensations. In the highest emotions we seek to employ our whole being simultaneously. Thus in love the mind is not satisfied by seeing, hearing and touching the object of its adoration, but desires to also taste. Hence kissing is enlisted to enhance the delights of affection. It may be mentioned here that in Southern Asia among the Siamese and others, that kissing is not in vogue as a salute or mark of love, but that smelling is. The lover leans upon and smells the neck of his mistress. They think smelling is much more elegant than tasting. Although this may seem an odd custom, who has not seen a mother in her ecstasy over her infant not only kiss but smell it, as if it were a fragrant blossom, and by so doing bring every sense to bear by which she may appreciate and enjoy it.

In the present condition of civilized society there are two classes of influence operating upon the senses that are directly opposite in their effects. The exigencies and anxieties of life, so urgent and inexorable in circumstances, have a constant tendency to sharpen and exalt the perceptions. The steam pressure hurry, the rush after wealth, fashion and display, is converting every good sized town into a clamorous stock exchange, where every one is worked up by the tension of speculation, wild hope and eager efforts. This strain, worry and conflict are breeding men with a restless and feverish glare of the eyes bordering on insanity; in fact, is breeding insanity. It is serious matter that this malady has doubled in proportion to the population in all our large cities during the last ten years. Quiet reflection succumbs to delirious sensations, and the healthful pulse is lost in the feverish throb engendered by the vain attempt to grasp the world.

The opposite influence is to be found in such vicious habits as tend to deaden the sensibilities and stupefy the mind. In seeking escape from the environments of life, thousands dull and debase the sensations by the use of opium, tobacco, whiskey and beer. By resort to these befofing remedies the acute sense of existence is toned down nearer to the level of the brute creation, and life rendered endurable by canceling a part of its obligations. The number who are thus seeking relief by voluntarily curtailing their faculties is largely on the increase. Many who would not commit suicide partially paralyze their consciousness and live through an interim of stupor produced by some potent drug. So we see this wonderful compound of materiality and immortal soul striving after all power, and prescience on the one hand, and seeking oblivion and rest on the other.

Self-consciousness is derived wholly from sense consciousness. It is impossible to conceive of a person knowing anything of himself except as he has come in contact with himself through his physical senses. Suppose a person to be lying quiescent in some dark cave where there is no light or sound, and in a state where he is not exercising any of his senses. He might think and be self-conscious, but what could he think of, except something he had received a knowledge of through his senses and that he now revives by memory?

With this experience behind us it is difficult for the mind to project a spirit-world and a spirit existence. Our knowledge has come

from rough contact with matter in its dense and gross forms. We regard our own efficiency as depending upon a certain amount of avarice—what is facetiously termed our "fighting weight."

To throw all this aside and think of being valuable as a shadow in a world of film, seems to the grosser comprehension, kind of thin.

Without the frequent and incontrovertible testimony of spirit intelligence, it would be incredible; and, I would be disposed to believe without such evidence, that the faith that we live after the body's decay, had its origin in man's egotism and self-delusion.

But the voices calling from the other shore tell of the soul's resurrection and the reality of another life, adjusted to satisfy all the aspirations of the mind toward what is pure, loving and wise.

Horsford's Acid Phosphate,
FOR OVERWORKED FEMALES.

Dr. J. P. Cowan, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in over-worked females, with nervous headache and its accompaniments."

For the Religio-Philosophical Journal.
Jottings By The Wayside.

BY GEO. F. A. ILLIDGE.

"Let's take this world, some wide scene,
And make the world in front a buoyant boat,
With skies now dark and now serene,
Together thou and I should float;
Beholding oft, on either shore,
Bright spots where we should love to stray;
But time flies swift his flying car,
And away we speed, away, away."

The whirligig of time has at last brought me to Salt Lake City—the Mormon hierarchy. It seems but yesterday I was in the far East; now here I find myself transported, as if by magic, to the far, far West. To furnish the readers of the JOURNAL with an unabridged article descriptive of my experiences and observations during the last four months, would entail more time than I have at command; more time than they would doubtless care to devote to its perusal, and more space than I could conveniently ask the JOURNAL to contribute. Suffice it, therefore, if I merely confine my article to what may be termed "Jottings by the Wayside."

A keen observer interested in the cause of Spiritualism can hardly fail to notice while travelling through the country, that there at present exists a marked lethargy on the part of Spiritualists, as well as investigators of the philosophical teachings of Spiritualism; while its phenomenal phase is attracting more than usual attention, and circles are continually being formed in numerous households throughout the country. This manifest indifference to the philosophical department of Spiritualism, is, it seems to me, even more apparent in the West than the East. I have noticed with regret that our lecture associations are, with few exceptions, poorly sustained; that societies, once prosperous and progressive, have either entirely ceased to exist or are in many instances reduced to a mere disbandment.

Why this state of affairs?—I fancy I hear certain of my readers ask. Why should Spiritualism, one of the most progressive causes, be retarded at a time when it unquestionably is attracting more attention than ever, when the most erudite of this country and Europe are carefully examining into its claims and succumbing to the mass of evidence continually aggregating in its favor?

I answer, true, there never was a time in its history when its phenomena attracted more attention, or as much; and this fact will doubtless prove that, instead of being retarded, it is triumphantly marching on to victory. But it must be remembered that it is the phenomenal phase which is receiving so much attention, and that, in spite of the knavish designs of unprincipled mediums and numerous charlatans who are continually preying upon an over-indulgent and credulous public. It may at first seem strange that the phenomena of Spiritualism should receive such general attention and absorb, as it were, fully two-thirds of the interest manifested in Spiritualism, while its philosophy should, to a great extent, be ignored, or in other words, slighted. Upon taking a general survey of the field, however, it will be seen that there are grave causes which operate against a successful promulgation of the philosophy of Spiritualism, but which in no way interfere with its phenomenal phase.

The phenomena of Spiritualism, it must be borne in mind, are really its fundamental basis (without it the philosophy would be worthless, or at best no better than the theological teachings of the Christian Church) and are at all times, under proper conditions, susceptible of occult demonstration. It does not require the presence at a circle of an adept in science, a learned philosopher or a metaphysician, in order to have manifestations occur, therefore, the doors of spiritual phenomena are thrown wide open and whenever desires, can enter its Temple, and if possessed of latent medial powers, develop them, or commune through the instrumentality of others with the loved ones gone before.

Not so with its philosophy. It requires keen, astute and master minds to clearly and effectively elucidate the glorious truths involved therein. It requires no ability to become a medium, no previous literary training, no close study, no deep researches; but it does require much erudition in order to become a successful expounder of the Philosophy of Spiritualism. Now it is a conceded and lamentable fact that the spiritual rostrum can boast of but few—very few—advanced thinkers or master minds. Its majority of speakers are to a marked extent lacking in the requisite qualifications, and it is to this fact primarily, the sluggish condition of Spiritualist associations and the lack of interest therein, that the phenomena of Spiritualism should receive such general attention and absorb, as it were, fully two-thirds of the interest manifested in Spiritualism, while its philosophy should, to a great extent, be ignored, or in other words, slighted. Upon taking a general survey of the field, however, it will be seen that there are grave causes which operate against a successful promulgation of the philosophy of Spiritualism, but which in no way interfere with its phenomenal phase.

Now, I may ask, why should this be so, considering the vast number of highly cultured and intellectual minds more or less identified with Spiritualism? Why should Spiritualist rostrums suffer for want of competent expounders of its glorious truths, when it numbers among its avowed adherents men of scientific and literary attainments by the hundred?

I can only base my reply on experience and observation, and it has been my privilege to observe the condition of many societies throughout the country. I believe that Spiritualists alone are to blame for this lamentable state of affairs. To fully elucidate would require much space; I will, therefore, briefly summarize.

1. The lack of interest manifested toward the philosophical teachings of Spiritualism as promulgated from the platforms of the various societies, may be attributed primarily to the lack of sufficient lecturers possessed of the necessary qualifications, literary, scientific and philosophical.

2. The dearth of efficient platform advocates may be attributed to the lack of inducements to enter the field and not to the unpopularity of the cause, as is erroneously supposed by many.

3. The inability of societies to hold out sufficient inducements to men and women abundantly qualified for the work, is owing:

(a) To the inactivity of Spiritualists of wealth and influence, who hold aloof and render no service to the cause whatever, patronizing the Universalist, Unitarian or other denominational churches, and co-operating therewith instead of endeavoring to advance the cause dearest to them of the truth of which they are convinced.

(b) The continued dissensions existing among those who do take an active part and who should strive to conduct the affairs of the respective societies harmoniously and efficiently instead of jarring with one another and creating discord, to the detriment of the cause.

4. The lack of financial aid and co-operation on the part of Spiritualists as a whole.

To me, these seem to be some of the principal causes which retard the progress of societies as a whole. Of course, I do not claim in-

ability on the subject; I have merely stated my views—my honest convictions.

I find the same apathy existing in almost every place I visit. At Denver, Col., there is what should be a large and prosperous society, but it labors under the same disadvantages and does not receive the hearty co-operation merited. It is to be hoped that by judicious management and an awakening of the influential Spiritualists of the city it will grow in influence and prosperity.

To Judge F. Tilford (of Denver) I am indebted for many courtesies. He is a staunch Spiritualist and noble advocate of the good cause. His esteemed wife is also a firm believer and together they oftentimes hold communion with departed ones. Well may they rejoice in a knowledge of the fact that this is but the beginning of a never-ending existence. Mr. Hugo Freyer, publisher and editor of the *Colorado Courier*, a German weekly of much influence, is also one of the earnest workers connected with the spiritual movement. Through the columns of his paper, he assured me, he does not fail at times to give his many "readers a good feast of the things pertaining to that which we know to be true."

A very remarkable case of what I term spiritual interposition occurred on the afternoon of January 30th. At 1:30 P. M. of that day I left Cheyenne, Wyoming Ter., on the U. P. R. R. for Salt Lake City. The train up to that time was about five hours late, having been snow bound. An altitude of eight thousand feet on the U. P. R. between Cheyenne and Ogden had been reached and the ponderous locomotive with its train of cars freighted with human beings was descending a steep declivity at the rate of twelve or fifteen miles an hour, when suddenly the axle of the car, in which I was sitting, broke and the car jumped the track. The train was stopped just in time to prevent its being ditched, and the locomotive was detached and sent forward to summon a wrecking car to repair the damage.

After a delay of three or four hours the passengers began to get somewhat impatient and assembled in small groups in the different cars discussing the situation. Sitting by the stove in the damaged car, I noticed a brakeman who seemed in deep thought. Approaching him I inquired the nature of his thoughts. He replied that he could not keep thinking what a narrow escape all hands had. Further questioning elicited the following in substance. He was rear brakeman of the freight train which shortly after the accident had stopped within a few yards of our train and was then waiting for us to move on. It was customary to descend the grade where it then stood, at what may be termed a fast rate of speed for down grade, "but," said the brakeman, "this afternoon, while the train was going at its usual rate of speed, something indefinite seemed to whisper to me, 'Down brakes! there's an accident ahead!'" At first he heeded not, but supposed it was merely imagination, when again and again the warning came and he could not resist the impulse to "down brakes!" Soon after the flagman from our train was seen by the engineer flagging, "Danger ahead!" but, if the brakes had not then been down, it would have been too late to stop the freight train, for with the impetus it had and its close proximity to our train the brakes could not have been applied in time and with sufficient success to prevent the untimely death of every passenger in the cars.

This is a very remarkable case of timely rescue by some wise spirit, and the more so when it is taken into consideration that the brakeman of the freight train knew our train was two hours ahead of the freight, and had no reason in the world for putting on the brakes at the time he did, except in deference to what he supposed to be an imaginary voice. It may here be noted that the voice did not proceed from any human being—it did not appear to him to be an audible voice, neither was it possible for any human being to have warned him at that distance in time to avert

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

SPARROWS ON THE TELEGRAPH WIRES.

Little birds sit on the telegraph wires,
And chitter, and chatter, and fold their wings.
May be they think that for them and their sires
Stretched always, on purpose, those wonderful
strings.
And perhaps the thought that the world inspires
Did plan for the birds among other things.

Little birds sit on the slender lines,
And the news of the world runs under their feet;
How value rises, and now declines,
How kings with their armies in battle meet;
And all the while, 'mid the soundless signs,
They chirp their small gossipings, foolish sweet.

Little things light on the lines of our lives—
Hopes and joys and acts of to-day;
And we think that for these the Lord contrives,
Nor catch what the hidden lightnings say,
Yet from end to end his meaning arrives,
And his word runs underneath all the way.

Is life only wires and lightnings, then;
Apart of that which about it clings?
Are the thoughts and the works and the prayers of
men
Only sparrows that light on God's telegraph
strings?
Holding a moment, and gone again?
—Now, he planned for the birds with the larger
things.

—Mrs. A. D. T. Whitney.

Jennie McCowan, M. D., has been re-elected
president of the Scott county, Iowa, medical
society.

Anna J. Norris has taken the pastorate of
the Unitarian Church at North Platte, Neb.

Miss Elizabeth Richards, who died last
week at Wilmington, Delaware, had taught
school for nearly eighty years, and in several
instances had had among her pupils success-
ively members of three generations of the
same families.

Miss Ella Wheeler, the postess, is to be mar-
ried in early spring to a Mr. York of New
York City. Miss Wheeler is twenty-six years
old, and with her pen has earned and paid
for a lovely little home, in which she resides
with her mother and a younger sister whom
she has educated.

Mrs. Quinton of Philadelphia, secretary of
the Women's National Indian Association,
recently lectured in Providence, R. I., on the
Indian problem. For our present Indian pol-
icy, Mrs. Quinton had nothing but warm
praise. It is Secretary Teller's excellent ed-
ucational policy, she said, that the national
and local auxiliary societies are endeavoring
to promote.

The best farmer at Snow Spring, Ga., is
said to be a woman seventy-two years of age,
who has been a widow for thirty-five years,
and has managed her own business success-
fully. Last season she raised more cotton
than any of her neighbors.

An enterprising young lady in San Francisco
travels about the streets with a neat little kit,
mending jewelry and fancy articles. She is
said to be doing very well. Another occupa-
tion, that of commercial traveller, is open to
women. Miss Ella Greene of St. Louis, re-
ceives a salary of \$1,800 yearly in that capac-
ity.

Mrs. E. T. Oakes Smith, who has been living
in retirement for some years, has been lately
reading essays before parlor gatherings in
New York. The first took place late in Fe-
bruary, in the hospitable house of Mrs. E. Her-
mann. A large and cultured audience lis-
tened with great delight to her "Remini-
cences of Emerson," in which just those things
were told of the daily life and habits of
the sage of Concord which his admirers would
like to hear. The narration never descended
to gossip, but touched with a light and deli-
cate grace upon his inner life and the mode of
its manifestation in the social circle.

Mrs. Oakes Smith afterward gave an interest-
ing lecture on marriage, at Dr. E. P. Miller's in New York. The speaker was at one
time one of the social and intellectual stars of
the literary firmament with such persons as
Poe, Drake, Halleck, Bryant, Frances S.
Osgood and Mrs. Embury. Mrs. Oakes Smith
is a distinguished looking person, now over
seventy years of age, and is full of interest
in all that concerns womanhood or the well-
fare of the race.

The Tribune contains the following sum-
mary of the opportunity for study in Harvard:

"From the first, the most able professors
of Harvard have given every aid to the An-
nex by cordial interest, by wise counsel and
personal instruction. Professor Peirce says:

"The courses most frequented are those of
the most serious character. Among my pu-
pils I have found some of marked excellence,
and all have given evidence of ability and
serious purpose." Professor Byerly adds:

"The average has been invariably higher in
my Annex classes than in my college class-
es." Professor White says: "I have met, uni-
formly, great earnestness and ability of a
high order." Professor Lane writes: "I sim-
ilarly hope the Annex will be sustained in
every possible way. Every one of these young
women is a missionary; in training one you
may be training hundreds." Some of the
Annex students are training from love of
study, and the desire of making the most of
themselves; many are teachers taking spec-
ial advanced work, or young women fitting
for the teacher's life. Among the former
students of the Annex are several teachers of
classics and mathematics in schools of the
East, two principals of classical schools in
Kansas and Montana, professor of astrono-
my in Carleton College, Minnesota, and teach-
ers of Greek at Vassar and Wellesley Colleges.

The Annex is not a rival of any woman's col-
lege, it fills a different plan; situated in a
great university town, and possessing the
privileges of the great Harvard library and
the instructions of the Harvard professors,
each of whom has given his life to his parti-
cular branch of learning, the Annex offers ad-
vantages beyond those of any woman's col-
lege. With an endowment fund of \$100,000
the Annex may have an official connection
with Harvard University, and the successful
beginning will have an assured continua-
tion.

WENDELL PHILLIPS ON WOMAN.

One of the most beautiful traits of char-
acter of Wendell Phillips, was his love of the
invalid wife with whom he had lived happily
for more than forty years. They first met at
an anti-slavery convention and she was then
debarred all hope of health. They married,
expecting to be separated by death in a few
months or years at the longest, yet she still
survives. She always cheered and strength-
ened him for the work of reform to which he
was devoted. His only regret in going was
that he must leave her.

In this connection it is well to recall the
following extract from the address which
Mr. Phillips gave at the funeral of the wife
of his life-long friend and co-worker, Mrs.
Wm. Lloyd Garrison. They show the strong,
clear, spiritual perceptions of the man:

"How much we all owe her! She is not
dead: She has gone before, but she has not
gone away. Nearer than ever, this very hour
she watches and ministers to those in whose
lives she was so wrapped, to whose happiness
she was so devoted. Who thinks that loving
heart could be happy if it was not allowed to
minister to those she loved?... How easy it
is to fancy the welcome the old faces have
given her! She has not left us; she has re-
joined them."

And again, in his remarkable address in
Cambridge before the Phi Beta Kappa Society,
not yet three years ago, Wendell Phillips
uttered these memorable words:

"Social science asserts that woman's place
in society marks the level of civilization.

"From its twilight in Greece, through the
Italian worship of the virgin—the dreams of
chivalry—the justice of the civil law and the
equality of French society—we trace her
gradual recognition; while our common law, as
Lord Brougham confessed, was, with relation
to woman, the opprobrium of the age and of Christianity. For forty years, plain
men and women working noiselessly, have
washed away that opprobrium; the statute
books of thirty States have been remodelled,
and Woman stands to-day almost face to face
with her last claim—the ballot. It had been
a weary and thankless, though successful
struggle. But if there be any refuge from
that ghastly curse, the vice of great cities, before
which social science stands paled and dumb, it is in this more equal recognition
of Woman."

THE VICTORY.

"If in this critical battle for universal
Suffrage, our fathers' noblest legacy to us,
and the greatest trust God leaves in our
hands—if there be any weapon, which, once
taken from the armory make victory certain,
it will be as it has been in art, literature, and
society, by summoning Woman into the politi-
cal arena."

"The London Times proclaimed twenty
years ago that intemperance produced more
idleness, crime, disease, want and misery
than all other causes put together; and the
Westminster Review calls it a curse that far
eclipses all other calamities under which we
suffer, and if universal Suffrage ever fails
here for a time, permanently it cannot fail,
... it will be through rum entrenched in
great cities and commanding every vantage
ground."

A Queer Caterpillar.

The queerest thing I have seen out here,
says M. D. Conway in a letter from Australia,
is the so-called bulrush caterpillar or vegeta-
ble caterpillar. This also is found in New
Zealand, where the natives name it "Aweto-
Hotote," but I have two specimens found in
Tasmania. The plant is a fungus, a sphaeria,
which grows seven or eight inches above the
ground, generally in a single stem, round
and curving at the end like a serpent. This
end is thickly covered with brown seed for
three or four inches. It grows near the root of
a particular tree, the rata. When pulled
up its root is found to consist of a large cat-
erpillar three inches long, which, when dis-
sected, is found to be solid wood. Every de-
tail of this grub is preserved. The sphaeria
grows out of the nape of its neck. It is sup-
posed that when this grub (that of a large moth)
burrows in the ground one of the seeds
gets between the scales of the neck, strikes
root and completely turns the interior of the
creature into its own substance. Only the
shell is left intact, no smallest rootlet ap-
pearing anywhere. The aborigines also eat
this pure white grub, and a friend tells me
that, taken raw, it is delicious. The New
Zealanders also burn the caterpillar root and
rub it into their tattoo wounds.

Magazines for March.

MISCELLANEOUS NOTES AND QUERIES. (S. C.
& L. M. Gould, Manchester, N. H.) Contains
answers to queries and valuable notes which
will be found of service to teachers and students.

THE HERALD OF HEALTH. (M. L. Holbrook,
M. D., New York.) Articles under the follow-
ing heads will be found interesting: viz.:
General; Answers to Questions; Topics of the
Month; Studies in Hygiene for Women.

THE PHRENOLOGICAL JOURNAL (Fowler and
Wells, New York; Content: Theodore Parker;
The Territory of Alaska; The Poets of Ancient
Greece; Science a Little Mixed; Men of Ideas;
Signor Mario; A Revised Classification;
The Social Ideal; Some General Observa-
tions on Amativeness; Duncan's Motto;
The Head as an Aid to Constitutional Diag-
nosis; Brain Work; How to Grow; Notes in
Science and Agriculture; Poetry; Editorial
Items; Answers to Correspondents; Personal;
The Library.

THE HOMILETIC MONTHLY. (Funk & Wagnalls,
New York.) This number presents a full,
varied and interesting table of contents,
suited to the tastes and wants of the large
and cultured class of thinkers and workers
which looks to it for mental stimulus and
instruction. We note a change in the sub-
title of the work indicating a wider range of
topics. The editorial departments are brim-
ful of bright, condensed, suggestive thoughts
on a great many subjects bearing on preach-
ing and pastoral work.

Coppley, Upshur & Co., Publishers, 283 Wash-
ington Street, Boston, issued March 1st, "Boating Trips
on New England Rivers," by Henry Parker Fellow,
Illustrated with thirty illustrations from drawings
by Willis H. Beals, and five route-maps. Mr. Beals
is a promising young artist now studying in Europe,
and son of Dr. Joseph Beals of Greenfield, Mass.
The illustrations are very attractive, done with a few
bold lines, with a marked poetical touch. Among
others is a view of the old North Bridge at Concord,
where the first battle of the Revolution was fought.
There is, also, a very fine view of The Wayside,
Hawthorne's home in the same old historic village,
and also a picture of his residence in the fashionable
region of Lenox, and his writing-desk. The sketches
are bright and breezy and add much to the interest
of the narratives, while the route-maps readily enable
the reader to trace the author's wanderings,
and will no doubt be heartily appreciated by voyagers
on the rivers.

Books Received.

THOMAS PAIN, THE APOSTLE OF LIBERTY.
By John E. Bensberg. Boston: J. P. Mendum.
SEAS AND LILLIES. By John Ruskin, M. A.
New York: John B. Alden.

THE ETHICS OF THE DUST. By John Ruskin,
M. A. New York: John B. Alden.

THE CROWN OF WILD OLIVE. By John Ruskin,
M. A. New York: John B. Alden.

THE CHINESE CLASSICS. By James Legg, D. D.
New York: John B. Alden.

LYCEUM LECTURES: Delivered at the Cavendish
Rooms, London. By J. J. Morse, London: Pro-
gressive Literature Agency. Price, No. 1 to 4,
bound in one vol., pp. 60, ten cents. No. 5, three
cents.

A Milwaukee mother boxed her son's ears,
but couldn't send them off on account of the
freight charges.

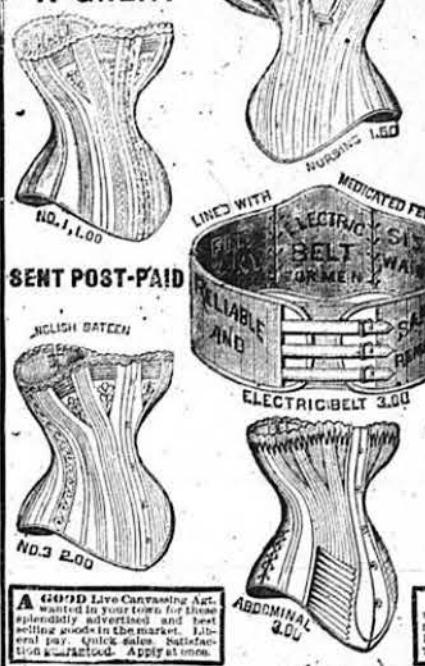
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Sickness, Convul-
sions, St. Vitus Dance, Alcoholism,
Opium Eating, Scrofula, and all
Nervous and Blood Diseases.THE GREAT
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For the Religio-Philosophical Journal.
Of Plenary Inspiration, and of Infallibility
of Communication Between Minds.

BY HON. JOEL TIFFANY.

Plenary inspiration, by which is meant that degree of inspiration touching any given subject, by means of which the inspired one acquires such perfect knowledge of that subject, that he is incapable of erring in respect to the same, can take place only when the subject of the inspiration has become as perfect to receive and respond to the inspiring spirit, as the spirit itself is perfect to impart the inspiring influence. Hence, it may be assumed as a fundamental principle, that there can be plenary inspiration only to the extent that infallibility of recency and responsiveness, are secured to those who become the subjects of such inspiration. To make inspiration the means of an infallible communication between the infinite and perfect on one hand, and the finite and imperfect on the other, becomes an impossibility, so long as the finite and imperfect are not infallible to receive, perceive and comprehend the subject matter of the communication.

Man cannot become the subject of an infallible communication from any source until he attains, in such respect, an infallible percipency of everything essential to such communication. And granting that one, who has attained a status in which he is enabled to perceive the truths peculiar to such a status, becomes the subject of a full inspiration, by means of which he has a clear perception of such exalted truths, there is no way by means of which he can communicate those truths to others, who have not attained the like perfect status. When, through the attainment of state, one's spiritual eyes have been opened to perceive certain spiritual truths, he can no more communicate those truths to others whose spiritual eyes have not been opened, than others could communicate to him such truths while he remained in spiritual blindness. Thus it will be perceived that if inspiration, as a means of communicating spiritual truth, is a necessity in any case, it becomes a necessity in all cases; upon the same principle that the influx of light through the eye to produce the phenomena of vision, is as essential to all men, as it is to any one man. This important principle has been overlooked by the theologian, while getting up his theory of plenary inspiration, producing an infallible revelation of God's will to all men. Logically and philosophically considered, the thing is an impossibility; and practically it is demonstrated to be untrue, and all deductions based upon such an hypothesis become erroneous. It has been demonstrated that all truth, to become a mental presence in the individual, must be communicated by some kind of influx extending to the personal consciousness; and that any other method of communicating truth, is an inevitable failure; and proves itself to be such, whenever relied upon.

The Romanist discovered this and attempted to obviate the difficulty by substituting an "inspired fiction" as the means of communicating spiritual truths to the uninspired individual. The Protestant seeing the fallacy of the Roman pretension, protests against that method of obtaining truth and sets up an infallible revelation, communicated by means of verbal statements addressed to the understanding and comprehension of ignorant and fallible men. To the rational mind, nothing can be plainer than the proposition, that such a communication, can, by no possible means, become to the uninspired mind, anything other than his fallible perceptions and understanding, determine it to signify. No matter how ignorant or how dull of comprehension one may be, his interpretation of the "inspired word" will be received by him as the inspired truth of God; and he will not hesitate to consider it as such; and to make use of it as such. He will thus substitute his falsehood for God's truth. And what one man does in this respect, all other Protestants will do. And what must be the inevitable consequence resulting from putting verbal statements of truth, of principles and of doctrines, into the hands of the multitude, each to ascertain for himself, their significance, which is to be received as the infallible truth of God? The inevitable consequence must be what it ever has been. That differently constituted and developed minds will arrive at different conclusions as to the real significance of such verbal statements; and each class will verily believe that their understandings of the "inspired word," represent the exact truth of the infallible communication from God to man. And each will formulate a creed according to his understanding, and will promulgate it as the truth of God. In this way innumerable sects will arise among those who accept the dogma of plenary inspiration, and of infallibility of communication produced thereby, and the result will be, that such supposed revelation, so presented and accepted, will become the source of more falsehood than truth; of more division and contention, than of union and concord. Taking the numerous sects in Christendom, who accept the Bible, consisting of the canonical books of the Old and New Testament, as constituting the revealed word of God to man, and no one, acquainted with the diversity of sects, who agree in nothing except that the Bible is to be accepted as an infallible revelation of God's will to humanity, will doubt that there is more of error embraced in their creeds, drawn from a textual study of the Bible, than there is of truth; and taking their apparent spiritual status, there is more of spiritual darkness than of spiritual light possessing their minds by reason of their sectarian creeds, based, as they suppose, upon the teachings of the Bible. Looking over the diverse sects professing the Christian faith, this remarkable fact appears. Among those, who are equally learned, equally honest, equally religious, equally sincere, are to be found sects, the members of which accept the Bible as the real word of God; and they conscientiously study it and prayerfully seek to ascertain its real significance; and they verily believe that they have been aided by the holy spirit in their efforts, and that thus they have become acquainted with the divine purpose, and the divine will respecting man and his destiny. But as the result of such investigation, they arrive at entirely different conclusions; so different, indeed, that what one affirms as an essential element of true faith and practice, another denies and denounces as false, wicked and particularly unscriptural. And it would not be an exaggeration to say, that the true Christian spirit is sacrificed in their effort to maintain these sectarian differences. Go into any of our large towns and cities and the first thing that meets the eye is the multitude of church spires, marking the diversity of religious opinions entertained by the people who have erected them. They so differ in their religious views that they cannot meet and worship together, although they base their faiths upon the same events; and they build their

creeds upon the same infallible revelation. And this diversity of opinion is on the increase, rather than on the decrease; and the money, labor and zeal expended in building up these denominational distinctions, does very little toward infusing the true Christian spirit in the hearts of the people. We have what are denominated Christian nations and Christian governments, but I think it would be very difficult for any one to point out a single principle distinctly Christian, which is recognized, much less put in practice, by any government claiming to be in character, Christian. If any one can do so, God speed the undertaking.

The great error in laying the foundations for these divisions and dissensions among the people, in matters of religious faith and practice, is to be found in the dogma of supernaturalism. It seems to be the opinion of most religiously minded people, that everything pertaining to God's dealings with man, affecting him as a spiritual being and having respect to his spiritual destiny, belongs to the supernatural; and that we can know nothing of His will and purpose except it be given to us in some supernatural manner. The idea is, that God works differently or by different methods, in the material and in the spiritual of the universe. That in the natural, He has created all natural things and has established the laws by which they are to be governed, and that having thus provided for natural operations, He leaves nature pretty much to herself, except when, for some purpose, He wishes to astonish the people, and show His presence and power. He interposes to suspend some natural law; or to do some other supernatural thing. But in the spiritual He is supposed to be present in an especial manner; and that whatever He does in spiritual things, He acts without law; and, hence, always by special providences. If the theologian would look more deeply into the laws governing in the spiritual, and into the uniformity and omnipotency of their operations, he would soon be able to correct many and fatal errors, which now encumber his system; and find common and rational grounds upon which all could build for eternal life.

The Infinite Presence which fills the universe and gives law to all things by such Presence, is as imminent in the natural as in the spiritual universe; and all operations from the least to the greatest are a manifestation of such Presence, whether pertaining to the material or the spiritual. There is a Presence which fills the universe, and which is manifest in the operation of all laws. And this Presence is supposed to be eternal and immutable; and as such, is considered supreme; that whatever exists is proceeding from this Presence, and is fashioned and sustained by a power incident thereto, operating in a manner determined thereby, which is denominated the law of such formation-and sustentation. Now if anyone can change the relation of this Presence to any department of existence in the universe; or can alter the mode of its action therein, he can abolish or suspend the operation of natural law, either in the material or the spiritual of the universe, and not otherwise. If this dominating Presence in the universe is self-existent, self-sufficient, infinite, eternal and immutable, there can be no such thing in respect to its operations, as supernaturalism. Everything which takes place in any department of existence, takes place as the result of the potential presence, and according to the inevitable method incident to the condition and relation by which such method is determined; and the law of the operation is as omnipotent and as omnipresent as is that Presence which is manifest in such legal operation. Hence, in reality, all operations under the divine government are normal, from the union of the elements to form the earthly particle, to the crowning work of coming to the stature of perfect manhood in Christ, by means of which the immortal becomes filled with all the fulness of God in love, in wisdom and in power.

Under the divine government, man's power to accomplish his destiny is limited to the attainment of such states and conditions, and to assuming of such relations, as will secure the normal and just operation of those laws, which can and will work in him, to bring the several natures, constituting his humanity, to completeness. It is manifest, that, aside from the attainment of proper status and the assuming of proper relations, there are no other means at hand, by which man can truly seek completeness and find his true destiny. Therefore it will be of no avail to seek in any other way, to secure the good or to avoid the evil. The Divine injunction is, and it can be no less. Seek earnestly and honestly to know the right, and strive with all your power to do it, and the kingdom of heaven is yours.

For the Religio-Philosophical Journal.
Knowledge through the Senses.

BY C. H. MURRAY.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, tasting, smelling, seeing and feeling. Some of these senses are very inefficient in the extent of their operation, and any of them vary greatly in different individuals. Some persons have no ears for music; and others, although having a perfect sight in other respects, are color blind even to the extent that they cannot distinguish between red and blue. Ingoldsby remarked in one of his lectures that it was not a very good world to raise a high grade of men and women; and that its capabilities in this direction were very limited. He might comment further on the fact that the means at our command for becoming familiar with the world we live in, are very meager in range and acuteness. If we set to work by discipline to develop any one of the senses, its increased sensibility is generally attained at the expense of some one or all the others. Not only is this the case, but the kind of development that the special sense is subjected to appears to disqualify or weaken its operation in an opposite direction. Thus the man who accustoms his eye to scan minute objects becomes near-sighted; while the sailor who sees a ship so distant that ordinary sight can distinguish nothing, has his vision so prolonged that he is unable to command it on minor matters.

When we come to study the true nature of substances, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived. Our sense of smell is very inferior—far below that of many brute animals—and so narrow in its range that we fail to distinguish many pungent gases that are fatal to life. Our sense of touch is so circumscribed that it is of little use, except to determine the external

form of physical objects. Here let me say that the sense of touch should not include the sense of temperature, which, latter should be classified by itself as a sixth sense. When we handle anything, in addition to recognizing its form, we have separately from this an apprehension of how cold or how hot it may be, and this sense is a very poor one. It has its origin in vibratory action, as seeing or hearing does, but its compass is so narrow that very few persons after long practice could be able to tell the kind of heat they felt, or the kind of substance from which it emanates; yet there is as much difference between the heat vibrations given off by copper and those of iron, as there is between the noes of a bangle and the scream of a locomotive. If this sense of temperature in us were as acute as hearing, we should be able to group different kinds of heat in different pitch, so that they would be productive of harmony, and would give as much pleasure as a piece of music. As it is, there is a wide field full of possibilities for enjoyment and instruction, from which our dulness forever excludes us.

Sir William Thompson has lately proposed to add an additional sense which he calls the magnetic sense. How wide its claim for recognition may be at present, is difficult to determine; but its possession is likely so rare that it can hardly be claimed as a human attribute. There are persons born with five fingers instead of four, but taking these exceptional cases we could hardly assert that the human race is five fingered. Baron Von Reichenbach in his investigations found a few persons who could locate a magnet in the dark by seeing the luminous light about its poles. Such people have a peculiar nervous organization, or what might be termed a northern-light temperament. They are affected—and not agreeably either—by every electrical or magnetic variation of weather, and rarely possess good health. A spot on the sun may throw them into hysteria or melancholy. Sensitive as a telephone they quiver at the slightest disturbance of nature and respond as readily to discord as to harmony. Such persons are always immodest and many of them stand on the dividing boundary between the two worlds. Happy for them if they are surrounded by auspicious circumstances, for they are as incapable as an eolian harp of selecting the kind of breeze that will awaken them into action.

Poor as our senses are, it is wholly through them that we can come into contact with material existence and either enjoy or suffer. If they were more acute, we might make more rapid progress, but our misery would also be proportionately enhanced. Our knowledge and enjoyment of the world depends upon the soundness and vigor of these faculties. The greatest pleasure is experienced when they are aroused in combination and the mind is filled with multiplex sensations. In the highest emotions we seek to employ our whole being simultaneously. Thus in love the mind is not satisfied by seeing, hearing and touching the object of its adoration, but desires to also taste. Hence kissing is enlisted to enhance the delights of affection. It may be mentioned here that in Southern Asia among the Siamese and others, that kissing is not in vogue as a salute or mark of love, but that smelling is. The lover leans upon and smells the neck of his mistress. They think smelling is much more elegant than tasting. Although this may seem an odd custom, who has not seen a mother in her ecstasy over her infant not only kiss but smell it, as if it were a fragrant blossom, and by so doing bring every sense to bear by which she may appreciate and enjoy it.

In the present condition of civilized society there are two classes of influence operating upon the senses that are directly opposite in their effects. The exigencies and anxieties of life, so urgent and inexorable in circumstances, have a constant tendency to sharpen and exalt the perceptions. The steam pressure hurry, the rush after wealth, fashion and display, is converting every good sized town into a clamorous stock exchange, where every one is worked up by the tension of speculation, wild hope and eager efforts. This strain, worry and conflict are breeding men with a restless and glared eye bordering on insanity; in fact, is breeding insanity. It is serious matter that this malady has doubled in proportion to the population in all our large cities during the last ten years. Quiet reflection succumbs to delirious sensations, and the healthful pulse is lost in the fever throng engendered by the vain attempt to grasp the world.

The opposite influence is to be found in such vicious habits as tend to deaden the sensibilities and stupefy the mind. In seeking escape from the environments of life, thousands dull and debase the sensations by the use of opium, tobacco, whiskey and beer. By resort to these befofing remedies the acute sense of existence is toned down nearer to the level of the brute creation, and life rendered endurable by canceling a part of its obligations. The number who are thus seeking relief by voluntarily curtailing their faculties is largely on the increase. Many who would not commit suicide partially paralyze their consciousness and live through an interim of stupor produced by some potent drug. So we see this wonderful compound of materiality and immortal soul striving after all power, and prescience on the one hand, and seeking oblivion and rest on the other.

Self-consciousness is derived wholly from sense consciousness. It is impossible to conceive of a person knowing anything of himself except as he has come in contact with himself through his physical senses. Suppose a person to be lying quiescent in some dark cave where there is no light or sound, and in a state where he is not exercising any of his senses. He might think and be self-conscious, but what could he think of, except something he had received a knowledge of through his senses and that he now revives by memory?

With this experience behind us it is difficult for the mind to project a spirit-world and a spirit existence. Our knowledge has come

from rough contact with matter in its dense and gross forms. We regard our own efficiency as depending upon a certain amount of avarice—what is facetiously termed our "fighting weight."

To throw all this aside and think of being valuable as a shadow in a world of film, seems to the grosser comprehension, kind of thin. Without the frequent and incontrovertible testimony of spirit intelligence, it would be incredible; and, I would be disposed to believe without such evidence, that the faith that we live after the body's decay, had its origin in man's egotism and self-delusion. But the voices calling from the other shore tell of the soul's resurrection and the reality of another life, adjusted to satisfy all the aspirations of the mind toward what is pure, loving and wise.

Horsford's Acid Phosphate,
FOR OVERWORKED FEMALES.

Dr. J. P. Cowan, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in over-worked females, with nervous headache and its accompaniments."

For the Religio-Philosophical Journal.
Jottings By The Wayside.

BY GEO. F. A. ILLIDGE.

"Let's take this world, some wide scene,
And make it fit for us in front of buoyant boat.
With skies now dark and now serene,
Together thou and I should float;
Beholding oft, on either shore,
Bright spots where we should love to stray;
And time flies swift his flying car,
And away we speed, away, away."

The whirligig of time has at last brought me to Salt Lake City—the Mormon hierarchy. It seems but yesterday I was in the far East; now here I find myself transported, as if by magic, to the far, far West. To furnish the readers of the JOURNAL with an unabridged article descriptive of my experiences and observations during the last four months, would entail more time than I have at command; more time than they would doubtless care to devote to its perusal, and more space than I could conveniently ask the JOURNAL to contribute. Sufice it, therefore, if I merely confine my article to what may be termed "Jottings by the Wayside."

A keen observer interested in the cause of Spiritualism can hardly fail to notice while travelling through the country, that there at present exists a marked lethargy on the part of Spiritualists, as well as investigators of the philosophical teachings of Spiritualism; while its phenomenal phase is attracting more than usual attention, and circles are continually being formed in numerous households throughout the country. This manifest indifference to the philosophical department of Spiritualism, is, it seems to me, even more apparent in the West than the East. I have noticed with regret that our lecture associations are, with few exceptions, poorly sustained; that societies, once prosperous and progressive, have either entirely ceased to exist or are in many instances reduced to a mere disbandment.

Why this state of affairs?—I fancy I hear certain of my readers ask. Why should Spiritualism, one of the most progressive causes, be retarded at a time when it unquestionably is attracting more attention than ever, when the most erudite of this country and Europe are carefully examining into its claims and succumbing to the mass of evidence continually aggregating in its favor?

I answer, true, there never was a time in its history when its phenomena attracted more attention, or as much; and this fact will doubtless prove that, instead of being retarded, it is triumphantly marching on to victory. But it must be remembered that it is the phenomenal phase which is receiving so much attention, and that, in spite of the knavish designs of unprincipled mediums and numerous charlatans who are continually preying upon an over-indulgent and credulous public. It may at first seem strange that the phenomena of Spiritualism should receive such general attention and absorb, as it were, fully two-thirds of the interest manifested in Spiritualism, while its philosophy should, to a great extent, be ignored, or in other words, slighted. Upon taking a general survey of the field, however, it will be seen that there are grave causes which operate against a successful promulgation of the philosophy of Spiritualism, but which in no way interfere with its phenomenal phase.

The phenomena of Spiritualism, it must be borne in mind, are really its fundamental basis (without it the philosophy would be worthless, or at best no better than the theological teachings of the Christian Church) and are at all times, under proper conditions, susceptible of occult demonstration. It does not require the presence at a circle of an adept in science, a learned philosopher or a metaphysician, in order to have manifestations occur, therefore, the doors of spiritual phenomena are thrown wide open and whenever desires, can enter its Temple, and if possessed of latent medial powers, develop them, or commune through the instrumentality of others with the loved ones gone before.

Not so with its philosophy. It requires keen, astute and master minds to clearly and effectively elucidate the glorious truths involved therein. It requires no ability to become a medium, no previous literary training, no close study, no deep researches; but it does require much erudition in order to become a successful expounder of the Philosophy of Spiritualism. Now it is a conceded and lamentable fact that the spiritual rostrum can boast of but few—very few—advanced thinkers or master minds. Its majority of speakers are to a marked extent lacking in the requisite qualifications, and it is to this fact primarily, the sluggish condition of Spiritualist associations and the lack of interest therein, that the cause of Spiritualism is to blame for this lamentable state of affairs. To fully elucidate would require much space; I will, therefore, briefly summarize.

1. The lack of interest manifested toward the philosophical teachings of Spiritualism as promulgated from the platforms of the various societies, may be attributed primarily to the lack of sufficient lecturers possessed of the necessary qualifications, literary, scientific and philosophical.

2. The dearth of efficient platform advocates may be attributed to the lack of inducements to enter the field and not to the unpopularity of the cause, as is erroneously supposed by many.

3. The inability of societies to hold out sufficient inducements to men and women abundantly qualified for the work, is owing:

(a) To the inactivity of Spiritualists of wealth and influence, who hold aloof and render no service to the cause whatever, patronizing the Universalist, Unitarian or other denominational churches, and co-operating therewith instead of endeavoring to advance the cause dearest to them of the truth of which they are convinced.

(b) The continued dissensions existing among those who do take an active part and who should strive to conduct the affairs of the respective societies harmoniously and efficiently instead of jarring with one another and creating discord, to the detriment of the cause.

4. The lack of financial aid and co-operation on the part of Spiritualists as a whole.

To me, these seem to be some of the principal causes which retard the progress of societies as a whole. Of course, I do not claim in-

ability on the subject; I have merely stated my views—my honest convictions.

I find the same apathy existing in almost every place I visit. At Denver, Col., there is what should be a large and prosperous society, but it labors under the same disadvantages and does not receive the hearty co-operation merited. It is to be hoped that by judicious management and an awakening of the influential Spiritualists of the city it will grow in influence and prosperity.

To Judge F. Tilford (of Denver) I am indebted for many courtesies. He is a staunch Spiritualist and noble advocate of the good cause. His esteemed wife is also a firm believer and together they oftentimes hold communion with departed ones. Well may they rejoice in a knowledge of the fact that this is but the beginning of a never-ending existence. Mr. Hugo Freyer, publisher and editor of the *Colorado Courier*, a German weekly of much influence, is also one of the earnest workers connected with the spiritual movement. Through the columns of his paper, he assured me, he does not fail at times to give his many "readers a good feast of the things pertaining to that which we know to be true."

A very remarkable case of what I term spiritual interposition occurred on the afternoon of January 30th. At 1:30 P. M. of that day I left Cheyenne, Wyoming Ter., on the U. P. R. R. for Salt Lake City. The train up to that time was about five hours late, having been snow bound. An altitude of eight thousand feet on the U. P. R. between Cheyenne and Ogden had been reached and the ponderous locomotive with its train of cars freighted with human beings was descending a steep declivity at the rate of twelve or fifteen miles an hour, when suddenly the axle of the car, in which I was sitting, broke and the car jumped the track. The train was stopped just in time to prevent its being ditched, and the locomotive was detached and sent forward to summon a wrecking car to repair the damage.

After a delay of three or four hours the passengers began to get somewhat impatient and assembled in small groups in the different cars discussing the situation. Sitting by the stove in the damaged car, I noticed a brakeman who seemed in deep thought. Approaching him I inquired the nature of his thoughts. He replied that he could not keep thinking what a narrow escape all hands had. Further questioning elicited the following in substance. He was rear brakeman of the freight train which shortly after the accident had stopped within a few yards of our train and was then waiting for us to move on. It was customary to descend the grade where it then stood, at what may be termed a fast rate of speed for down grade, "but," said the brakeman, "this afternoon, while the train was going at its usual rate of speed, something indefinite seemed to whisper to me, 'Down brakes! there's an accident ahead!'" At first he heeded not, but supposed it was merely imagination, when again and again the warning came and he could not resist the impulse to "down brakes!" Soon after the flagman from our train was seen by the engineer flagging, "Danger ahead!" but, if the brakes had not then been down, it would have been too late to stop the freight train, for with the impetus it had and its close proximity to our train the brakes could not have been applied in time and with sufficient success to prevent the untimely death of every passenger in the cars.

This is a very remarkable case of timely rescue by some wise spirit, and the more so when it is taken into consideration that the brakeman of the freight train knew our train was two hours ahead of the freight, and had no reason in the world for putting on the brakes at the time he did, except in deference to what he supposed to be an imaginary voice. It may here be noted that the voice did not proceed from any human being—it did not appear to him to be an audible voice, neither was it possible for any human being to have warned him at that distance in time to avert what might have been a sad calamity.

At Salt Lake City are many Spiritualists but no society. The Mormon religion is of course in the ascendancy and monopolizes both Church and State. Spiritualism is, however, gradually inculcating the Mormons, or rather spreading among them, and will I hope, in time make itself felt. At present the great "Know alls" of the Church of Latter day Saints, like many of their brethren of the Protestant Church, attribute the phenomena to his Satanic Majesty. Mr. D. F. Walker, one of the leading business men of the city, is also one of the most prominent Spiritualists. It was my pleasure to pass a very pleasant evening at his house and listen to an account of very remarkable phenomena witnessed by him. He is himself a fine sensitive, and is gradually developing the phase of clairvoyance.

In conversation with Mr. Geo. A. Cannon, ex-representative to Congress from Utah, and the virtual head of the Mormon Church, and a strong advocate of polygamy, having himself three wives—he informed me that the Mormons do not believe in spiritual phenomena, but believe in prophecies and the laying on of hands.

Salt Lake City, Feb. 4.

Mr. S. N. Rhoads has given evidence which proves that turkey-vultures are directed to their prey from great distances by their sense

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

SPARROWS ON THE TELEGRAPH WIRES.

Little birds sit on the telegraph wires,
And chitter, and chatter, and fold their wings.
May be they think that for them and their sires
Stretched always, on purpose, those wonderful
strings.
And perhaps the thought that the world inspires
Did plan for the birds among other things.

Little birds sit on the slender lines,
And the news of the world runs under their feet;
How value rises, and now declines,
How kings with their armies in battle meet;
And all the while, 'mid the soundless signs,
They chirp their small gossipings, foolish sweet.

Little things light on the lines of our lives—
Hopes and joys and acts of to-day;
And we think that for these the Lord contrives,
Nor catch what the hidden lightnings say,
Yet from end to end his meaning arrives,
And his word runs underneath all the way.

Is life only wires and lightnings, then;
Apart of that which about it clings?
Are the thoughts and the works and the prayers of
men
Only sparrows that light on God's telegraph
strings?
Holding a moment, and gone again?
—Now, he planned for the birds with the larger
things.

—Mrs. A. D. T. Whitney.

Jennie McCowan, M. D., has been re-elected
president of the Scott county, Iowa, medical
society.

Anna J. Norris has taken the pastorate of
the Unitarian Church at North Platte, Neb.

Miss Elizabeth Richards, who died last
week at Wilmington, Delaware, had taught
school for nearly eighty years, and in several
instances had had among her pupils success-
ively members of three generations of the
same families.

Miss Ella Wheeler, the postess, is to be mar-
ried in early spring to a Mr. York of New
York City. Miss Wheeler is twenty-six years
old, and with her pen has earned and paid
for a lovely little home, in which she resides
with her mother and a younger sister whom
she has educated.

Mrs. Quinton of Philadelphia, secretary of
the Women's National Indian Association,
recently lectured in Providence, R. I., on the
Indian problem. For our present Indian pol-
icy, Mrs. Quinton had nothing but warm
praise. It is Secretary Teller's excellent ed-
ucational policy, she said, that the national
and local auxiliary societies are endeavoring
to promote.

The best farmer at Snow Spring, Ga., is
said to be a woman seventy-two years of age,
who has been a widow for thirty-five years,
and has managed her own business success-
fully. Last season she raised more cotton
than any of her neighbors.

An enterprising young lady in San Francisco
travels about the streets with a neat little kit,
mending jewelry and fancy articles. She is
said to be doing very well. Another occupa-
tion, that of commercial traveller, is open to
women. Miss Ella Greene of St. Louis, re-
ceives a salary of \$1,800 yearly in that capac-
ity.

Mrs. E. T. Oakes Smith, who has been living
in retirement for some years, has been lately
reading essays before parlor gatherings in
New York. The first took place late in Fe-
bruary, in the hospitable house of Mrs. E. Her-
mann. A large and cultured audience lis-
tened with great delight to her "Remini-
cences of Emerson," in which just those things
were told of the daily life and habits of
the sage of Concord which his admirers would
like to hear. The narration never descended
to gossip, but touched with a light and deli-
cate grace upon his inner life and the mode of
its manifestation in the social circle.

Mrs. Oakes Smith afterward gave an interest-
ing lecture on marriage, at Dr. E. P. Miller's in New York. The speaker was at one
time one of the social and intellectual stars of
the literary firmament with such persons as
Poe, Drake, Halleck, Bryant, Frances S.
Osgood and Mrs. Embury. Mrs. Oakes Smith
is a distinguished looking person, now over
seventy years of age, and is full of interest
in all that concerns womanhood or the well-
fare of the race.

The Tribune contains the following sum-
mary of the opportunity for study in Harvard:

"From the first, the most able professors
of Harvard have given every aid to the An-
nex by cordial interest, by wise counsel and
personal instruction. Professor Peirce says:

"The courses most frequented are those of
the most serious character. Among my pu-
pils I have found some of marked excellence,
and all have given evidence of ability and
serious purpose." Professor Byerly adds:

"The average has been invariably higher in
my Annex classes than in my college class-
es." Professor White says: "I have met, uni-
formly, great earnestness and ability of a
high order." Professor Lane writes: "I sim-
ilarly hope the Annex will be sustained in
every possible way. Every one of these young
women is a missionary; in training one you
may be training hundreds." Some of the
Annex students are training from love of
study, and the desire of making the most of
themselves; many are teachers taking spec-
ial advanced work, or young women fitting
for the teacher's life. Among the former
students of the Annex are several teachers of
classics and mathematics in schools of the
East, two principals of classical schools in
Kansas and Montana, professor of astrono-
my in Carleton College, Minnesota, and teach-
ers of Greek at Vassar and Wellesley Colleges.

The Annex is not a rival of any woman's col-
lege, it fills a different plan; situated in a
great university town, and possessing the
privileges of the great Harvard library and
the instructions of the Harvard professors,
each of whom has given his life to his parti-
cular branch of learning, the Annex offers ad-
vantages beyond those of any woman's col-
lege. With an endowment fund of \$100,000
the Annex may have an official connection
with Harvard University, and the successful
beginning will have an assured continua-
tion.

WENDELL PHILLIPS ON WOMAN.

One of the most beautiful traits of char-
acter of Wendell Phillips, was his love of the
invalid wife with whom he had lived happily
for more than forty years. They first met at
an anti-slavery convention and she was then
debarred all hope of health. They married,
expecting to be separated by death in a few
months or years at the longest, yet she still
survives. She always cheered and strength-
ened him for the work of reform to which he
was devoted. His only regret in going was
that he must leave her.

In this connection it is well to recall the
following extract from the address which
Mr. Phillips gave at the funeral of the wife
of his life-long friend and co-worker, Mrs.
Wm. Lloyd Garrison. They show the strong,
clear, spiritual perceptions of the man:

"How much we all owe her! She is not
dead: She has gone before, but she has not
gone away. Nearer than ever, this very hour
she watches and ministers to those in whose
lives she was so wrapped, to whose happiness
she was so devoted. Who thinks that loving
heart could be happy if it was not allowed to
minister to those she loved?... How easy it
is to fancy the welcome the old faces have
given her! She has not left us; she has re-
joined them."

And again, in his remarkable address in
Cambridge before the Phi Beta Kappa Society,
not yet three years ago, Wendell Phillips
uttered these memorable words:

"Social science asserts that woman's place
in society marks the level of civilization."

"From its twilight in Greece, through the
Italian worship of the virgin—the dreams of
chivalry—the justice of the civil law and the
equality of French society—we trace her
gradual recognition; while our common law, as
Lord Brougham confessed, was, with relation
to woman, the opprobrium of the age and of Christianity. For forty years, plain
men and women working noiselessly, have
washed away that opprobrium; the statute
books of thirty States have been remodelled,
and Woman stands to-day almost face to face
with her last claim—the ballot. It had been
a weary and thankless, though successful
struggle. But if there be any refuge from
that ghastly curse, the vice of great cities, before
which social science stands paled and dumb, it is in this more equal recognition
of Woman."

THE VICTORY.

"If in this critical battle for universal
Suffrage, our fathers' noblest legacy to us,
and the greatest trust God leaves in our
hands—if there be any weapon, which, once
taken from the armory make victory certain,
it will be as it has been in art, literature, and
society, by summoning Woman into the politi-
cal arena."

"The London Times proclaimed twenty
years ago that intemperance produced more
idleness, crime, disease, want and misery
than all other causes put together; and the
Westminster Review calls it a curse that far
eclipses all other calamities under which we
suffer, and if universal Suffrage ever fails
here for a time, permanently it cannot fail,
... it will be through rum entrenched in
great cities and commanding every vantage
ground."

A Queer Caterpillar.

The queerest thing I have seen out here,
says M. D. Conway in a letter from Australia,
is the so-called bulrush caterpillar or vegeta-
ble caterpillar. This also is found in New
Zealand, where the natives name it "Aweto-
Hotote," but I have two specimens found in
Tasmania. The plant is a fungus, a sphaeria,
which grows seven or eight inches above the
ground, generally in a single stem, round
and curving at the end like a serpent. This
end is thickly covered with brown seed for
three or four inches. It grows near the root of
a particular tree, the rata. When pulled
up its root is found to consist of a large cat-
erpillar three inches long, which, when dis-
sected, is found to be solid wood. Every de-
tail of this grub is preserved. The sphaeria
grows out of the nape of its neck. It is sup-
posed that when this grub (that of a large moth)
burrows in the ground one of the seeds
gets between the scales of the neck, strikes
root and completely turns the interior of the
creature into its own substance. Only the
shell is left intact, no smallest rootlet ap-
pearing anywhere. The aborigines also eat
this pure white grub, and a friend tells me
that, taken raw, it is delicious. The New
Zealanders also burn the caterpillar root and
rub it into their tattoo wounds.

Magazines for March.

MISCELLANEOUS NOTES AND QUERIES. (S. C.
& L. M. Gould, Manchester, N. H.) Contains
answers to queries and valuable notes which
will be found of service to teachers and students.

THE HERALD OF HEALTH. (M. L. Holbrook,
M. D., New York.) Articles under the follow-
ing heads will be found interesting: viz.:
General; Answers to Questions; Topics of the
Month; Studies in Hygiene for Women.

THE PHRENOLOGICAL JOURNAL (Fowler and
Wells, New York; Content: Theodore Parker;
The Territory of Alaska; The Poets of Ancient
Greece; Science a Little Mixed; Men of Ideas;
Signor Mario; A Revised Classification;
The Social Ideal; Some General Observa-
tions on Amativeness; Duncan's Motto;
The Head as an Aid to Constitutional Diag-
nosis; Brain Work; How to Grow; Notes in
Science and Agriculture; Poetry; Editorial
Items; Answers to Correspondents; Personal;
The Library.

THE HOMILETIC MONTHLY. (Funk & Wagnalls,
New York.) This number presents a full,
varied and interesting table of contents,
suited to the tastes and wants of the large
and cultured class of thinkers and workers
which looks to it for mental stimulus and
instruction. We note a change in the sub-
title of the work indicating a wider range of
topics. The editorial departments are brim-
ful of bright, condensed, suggestive thoughts
on a great many subjects bearing on preach-
ing and pastoral work.

Coppley, Upshur & Co., Publishers, 283 Wash-
ington Street, Boston, issued March 1st, "Boating Trips
on New England Rivers," by Henry Parker Fellow,
Illustrated with thirty illustrations from drawings
by Willis H. Beals, and five route-maps. Mr. Beals
is a promising young artist now studying in Europe,
and son of Dr. Joseph Beals of Greenfield, Mass.
The illustrations are very attractive, done with a few
bold lines, with a marked poetical touch. Among
others is a view of the old North Bridge at Concord,
where the first battle of the Revolution was fought.
There is, also, a very fine view of The Wayside,
Hawthorne's home in the same old historic village,
and also a picture of his residence in the fashionable
region of Lenox, and his writing-desk. The sketches
are bright and breezy and add much to the interest
of the narratives, while the route-maps readily enable
the reader to trace the author's wanderings,
and will no doubt be heartily appreciated by voyagers
on the rivers.

Books Received.

THOMAS PAIN, THE APOSTLE OF LIBERTY.
By John E. Bensberg. Boston: J. P. Mendum.
SEAS AND LILLIES. By John Ruskin, M. A.
New York: John B. Alden.

THE ETHICS OF THE DUST. By John Ruskin,
M. A. New York: John B. Alden.

THE CROWN OF WILD OLIVE. By John Ruskin,
M. A. New York: John B. Alden.

THE CHINESE CLASSICS. By James Legg, D. D.
New York: John B. Alden.

LYCEUM LECTURES: Delivered at the Cavendish
Rooms, London. By J. J. Morse, London: Pro-
gressive Literature Agency. Price, No. 1 to 4,
bound in one vol., pp. 60, ten cents. No. 5, three
cents.

A Milwaukee mother boxed her son's ears,
but couldn't send them off on account of the
freight charges.

DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

NEW PRICES \$1.00, \$1.50, \$2.00, \$3.00

A GREAT SUCCESS.

PROBABLY SINCE THE INVENTION OF CORSETS, HAS SO
MADE AND BEEN RECOGNIZED AS THE LEADERS IN THE FIELD OF
Electric Corsets and Belts. OVER 300 Families in the City of
New York alone are now wearing them daily.

If you have any pain, aches, or ill feelings from any cause,
it is well to consult a physician, and if you are not satisfied
with his advice, come to us. We will send you a
sample of our Electro-Magnetic Corset, and if you like it, we will
send you a trial. If you send us a trial, we will send you
a money-back guarantee.

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made and been recognized as the leaders in the field of
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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL, Saturday, March 15, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price, of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

"Celestial Bodies."

On the first page will be found a discourse on "Celestial Bodies," delivered at Central Music Hall on Sunday, the 2nd Inst., by Prof. Swing. Evidently he has felt the slowly and surely changing thought of the times on these great spiritual realities,—felt it and shared it gladly, it is to be hoped. Some preachers submit to the inevitable, and yield when they cannot do otherwise; others look for new light and accept it as a blessing. Mr. Swing is usually held to be of the latter class—not large in numbers, but a glorious remnant in the clerical ranks.

A few years ago he said (as quoted by Eps Sargent in his "Scientific Basis of Spiritualism"): "In modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, artistic without study or taste, clairvoyant without eyes." Mediums become "geographers without travels, readers of the strata of the earth without sinking a shaft." Hence he argues, Spiritualism is "a new effort to leap over the great mediatorial laws" by which individual effort, skill and labor, "must be used for the accomplishment of an object."

On this Sargent well said: "The facts persist notwithstanding your disapproval of them. Instead of taking the trouble to verify them experimentally, the critic sits in his closet and evolves his objections from his own *a priori* speculations. So Melancthon, and other great men. Instead of qualifying themselves by study to pass an opinion on the Copernican system, raised futile objections out of their limited knowledge..... When, as Richelieu relates, the French pre-vest of Pithiviers, while playing cards in his house, suddenly hesitated, mused deeply, and then solemnly said, 'The King has just been murdered,' and it proved true that at that same hour, Henry IV. was assassinated. Was not the officer wise without study, clairvoyant without eyes?"

This is but one of hundreds of equally well-proven narrations of clairvoyance and seer-ship. The words of Mr. Swing, in those past years, only reveal a contempt based on an ignorance pitiful to every intelligent Spiritualist. Now he says:

"There is nothing anti-natural in high Spiritualism as held by many; for if our dead pass into other bodies we are ready to assume that a celestial form must have a certain weight and density and be tangible and visible to our sense. God, however, cannot be seen or touched by our sense. The fault is in our sense and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation, but it is only a proof that they have passed out of the horizon of our sense. Spiritualism is not therefore an absurdity, but it is only a theory that awaits proof. This tract has so long been absent that it makes us feel that in these years man is cut off from such communication and must wait for death to transfer him to the spiritual country, and we are not in any condition of information to find any logical fault with those who can in this life detect the presence of those who have passed through the various dimensions of life, those are fortunate in having found a path between the two worlds."

"Uncertain as to the attitude of the noblest Spiritualists we are certain that the Materialists are in gross error in their estimates of the universe."

The latest utterance shows a change of mood, a new respect, an admission, indeed, that Spiritualists are "fortunate in having found a path between the two worlds." We give him due credit for this healthful change, which is not only in his receptive soul but in the very air. But he says: "This proof (of Spiritualism) has long been absent." It may be absent from those who do not obey the Scripture, "Seek and ye shall find," but surely he must know that it is present to millions who have sought it carefully and diligently, and that among these are some of the noblest and most gifted men and women of our day.

Spiritualism offers its abundant proof—with clairvoyance and our other interior spiritual faculties as its allies—of the continuous and unbroken personal life of man, here and beyond the grave; of the immanence and positive sway of mind over matter; of the glory and beauty and naturalness of large parts of the Bible, rationally viewed and interpreted in its light. It settles the question of a future life; its proof positive of continuity of life through the outward senses, meeting and confirming the soul's intuition, the voice within which says: "Thou shalt not die!" It shows, too, the shallow and fragmentary folly and false pride of inductive science which ignores the soul of man and the soul of things, leaving out mind, spirit, the ruling factor in a complete science, from its imperfect processes.

Mr. Swing is a ripe and broad student. What subject so important or so worthy of thought and investigation as this? He and others of a choice and goodly company have outgrown miracles and infallible bibles and like dogmas, and are afloat without a constructive and rational spiritual faith and knowledge; without a key to a true Bible exegesis; without a deep and strongly uplifting inspiration leading them to affirm great spiritual verities with conquering power, and are on the verge of such feeble conceptions of life and immortality as this gifted preacher expressed in late discourse on Wendell Phillips.

"High Spiritualism" will give them a solid basis and a conquering inspiration, and their upward path must lead to it.

As a closing word we suggest that the two golden volumes by Dr. Eugene Crowell, "Identity of Primitive Christianity and Modern Spiritualism," are of more value to meet the needs of to-day than a whole library of Bible commentaries and theological discussions.

J. G. J. on "Spiritual Thinkers."

Our friend, J. G. J., comments on an editorial in the JOURNAL of February 23rd, in which it is suggested that an inductive thinker like Matthew Arnold cannot comprehend a spiritual thinker like Emerson. Our correspondent says, in another column:

"Is not the human being constituted as an individualized, unified and balanced organization, endowed with all the faculties, emotional, moral, intuition, rational and spiritual, that are essential to its true growth and expansion? These faculties are doubtless variously developed as respects individuals, but it requires them all to constitute a great spiritual being, the human spirit and all, therefore, may be considered spiritual faculties, and hence all thinkers who bring to bear, in due measure, each of the unitized powers of the soul may be termed 'spiritual thinkers.' According to the language of your editorial, this can not be the definition of spiritual thinking that is meant, for it is declared 'impossible for an inductive thinker to weigh and measure the intuitions of a spiritual thinker.'"

His definition is just ours, as to spiritual thinking. His summing up of "emotional, moral, intuition, rational and spiritual faculties" is correct, but the materialistic and inductive thinker ignores "intuition and spiritual faculties," and of course cannot comprehend what he ignores. Emerson says: "Man is an intelligence served by bodily organs," making the spirit supreme and active. Davis says, in substance, nearly in our words: "Something of all elements below man, something of all essences and spiritual powers in the universe, are in man, who is akin to all and intuitively seeks to know all."

The Materialist makes the outer shell we call matter king, and spirit its dependent subject, with a transient life ending in the case of man with that of the body. Pure induction is the materialistic method; induction and deduction combined make the perfect method, as our correspondent clearly sees and says; and each must test and verify the other. Intuition discovers, and experiment verifies and maps out the path. Emerson was an intuitive thinker, Arnold is not, and, of course, he cannot comprehend the American philosopher. Emerson would fully endorse our correspondent's clear statement of the varied faculties of man; by Arnold's inductive method the intuitive and spiritual faculties are nil,—impossible to be appreciated by him and his like.

Arnold may be less materialistic than we make him, but that does not affect the argument at all. We take him as a type of a class. Aside from all this, however, Emerson is far the greater man. Without wish for discussion, this brief explanation is due our valued correspondent.

Since the foxes established their burrow in Ottumwa, Iowa, it seems a favorite resort for others with characters more or less questionable. One W. F. Peck, an ex-manufacturer of bogus spirit phenomena, is now located there, engaged on Sundays in teaching children matters spiritual. This is the fellow whom the JOURNAL exposed some years ago while he was engaged in the "dark circle" trap in Iowa. Formerly he did the "exposing" role in California, but that, together with his wife and helpless children, became incongruous, and he took up his old trade and a new companion, known to the public as Mrs. H. S. Lake. After the JOURNAL had spolit his business, he became enamored of the Bennett-Wakeman League, and travelled about the country entertaining these motley gatherings by singing "Paddy and the Pig," and low travesties on Christian hymns. His life has, it will readily be seen, made him eminently qualified to instruct children.

Madame Blavatsky, the ex-circus rider, who has of late years so increased in avoluptuous as to render it more comfortable-like to ride theosophy, is suffering from ill health and has left India for France. Where, O! where are the Himalayan Brothers? Where is Koot the Captain? This all-powerful gang of wonder workers should come down from their secret retreat in the mountains and cure the old lady who has served them so well.

Suicide of a Spiritualist.

A New Orleans correspondent sends us articles from the San Antonio (Texas) *Express* and the *City Item* of New Orleans on the late suicide of Thomas H. Howard, at San Antonio. He was from New York, an able lawyer in New Orleans for some years, and literary editor of the *Express* when his earthly career ended; a man of warm affections, intense feeling, brilliant talents and a tinge of eccentricity in his character. These journals speak of him with great kindness, and of his surviving wife and family in like humane spirit. The *Express* describes him as "an old man bowed down with the weight of many years and disease," and tells of his taking a fatal dose of morphine in his lonely room, his family not being with him. It gives also his views of suicide, written in 1882 for the *Evening Light*, and found marked in his room. They are as follows:

SELF-MURDER.

T. H. H.

"The man who commits suicide loses everything but what he proposes to get rid of, and acquires nothing except what he does not seek. The change he brings about in his condition and effects him only destruction. He multiplies the troubles from which he derives relief ten thousand fold, and runs upon ten thousand new, far worse. He can not live any other life, and takes away from himself the means of living this. Living this life is the only way to the next, and it must be lived. There is no cutting across fields, no jumping over the passage, no changing a habit to be rid of the trouble. The way to the next world is to be the creature righteously before his Maker, as indeed the unfortunate thinks he is doing. The suicide considers the Author of Life an infinite fool. There are worlds above us, worlds without end, throughout the infinite space, but no one enters any until invited, no one is compelled till it is fit. Fit for the next is to be accepted only by the good. 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A Remarkable Exhibition of Spirit Power.

A Spirit Voice Heard Protesting—Medicine Destroyed—Spirit-Paintings on the Ceiling—Remarkable Restoration to Health.

EARLY SPIRITUALISM IN GREAT BRITAIN.

An extract from Mrs. Emma Hardinge-Britten's new work, "Nineteenth Century Miracles," or Spirits and their Work in Every Country of the World.

The circumstances of the following narrative, although they have been frequently referred to in other publications, are too nearly related to the early history of Spiritualism in Great Britain to be omitted. They bear, moreover, so closely upon the hypothesis that wise spirits have been experimenting during this century in many directions, with a view of establishing telegraphic communications between the two worlds, that our present recitals seem peculiarly apposite to this portion of the work.

It seems that a young girl of about 13 years of age, the daughter of Mr. John Johnson, a resident of Bishop Wearmouth, near Sunderland, sometime during the year 1839, became the subject of a severe but inexplicable illness.

Mary Jobson had been a strong healthy girl up to the period named, when she suddenly seemed to collapse under an attack which confined her to her bed for over seven months, during which she became blind, deaf and dumb. From time to time numerous physicians were called in, by whose directions the poor patient was subjected to all the penalties of the "heroic" system of treatment.

Her case was described as "an abscess on the brain," but whatever the malady might have been, it was obviously increased by the applications resorted to by her medical attendants.

Soon after the most serious features of this case became developed, it was remarked that the whole house, and especially the sick girl's chamber, resounded with unaccountable sounds, consisting of heavy poundings, patterning of feet, the ringing of bells, and the clashing of metallic substances.

As the girl's disease progressed in violence, these disturbances grew more marked; there were times however when they changed to soft and delightful music which centred in the invalid's chamber, yet resounded through every part of the dwelling. Sometimes it would seem as if a vast crowd of people were ascending the stairs and thronging into the room. Even the wind that might be occasioned by passing bodies was felt when no one but the ordinary attendants were visible. During the progress of these phenomena, the tones of a human voice were frequently heard protesting against the application of leeches and blisters, and recommending mild herb drinks, which, when tried, invariably alleviated the poor patient's sufferings. On one occasion when several members of the family, together with Drs. Clanny and Embleton, were present, this voice spoke clearly and said: "Your appliances will never benefit, but materially injure the girl. She will recover, but by no human means." On several occasions the glasses containing medicines, together with blisters and leeches, were snatched out of the attendant's hands, and thrown to distant parts of the room. Not unfrequently a crooning tone was heard, as of a mother soothsaying a sick child, and the poor girl's hair was put back and smoothed by tender invisible hands. Dr. Beattie who witnessed many of these scenes, affirms, that it would be impossible either to describe or forget, the angelic expression of the invalid's face at the time when the manifestations of invisible presence were most evident.

About the sixth month of this strange drama, the ceiling of the room in which Mary Jobson lay, was suddenly found adorned with a beautifully painted representation of the sun, moon and stars.

The father of the patient—who from the first had been determinedly hostile to the invisible actors, alleging that they were "demons," and the cause of his child's sickness—no sooner perceived this fresh proof of spiritual agency, than he proceeded to obliterate the paintings with a thick coat of whitewash. His work was in vain however, for the obnoxious paintings re-appeared as soon as the whitewash was dry, only fading out when the child's recovery was established.

On June 22nd, 1840, Mary Jobson regained her speech, hearing and sight, as suddenly as she had lost them. Her strength too returned and in a few days, without any apparent cause for the change, she was entirely restored to her usual health and spirits. For several weeks the occasional sounds of music, voices, knockings, and the movement of bodies continued, but these phenomena ultimately ceased, and have never since returned.

The chief witnesses to this wonderful history were the girl's parents, numerous friends, and neighbors; Doctors Embleton and Beattie; also Dr. Drury, Messrs. Torboc and Ward, eminent surgeons, and Dr. Reid Clanny, F. R. S., physician in ordinary to the Duke of Sussex, and at the time of these occurrences, senior physician of the Sunderland Infirmary.

Dr. Reid Clanny, who was not professionally called in to attend the child, became informed of her case through the reports that were in circulation concerning it. Like a true and candid scientist, this gentleman, heedless of all wild rumors that reached him, called on the parents, and subsequently followed up the case with the closest scrutiny, often witnessing the phenomena described, and satisfying himself according to his own published statement, "that the power—come from whence it ma—was not only kind and benevolent, but that it manifested all the tokens of human intelligence, and was better able to prescribe remedies and delineate the course of the disease than any of the attending physicians."

These admissions were made in an account of the case which Dr. Clanny published in pamphlet form, and though he staked his reputation upon the truth of his statements, and cited the testimony of numerous respectable witnesses, including Doctors Drury, Embleton, Ward and Torboc, his fearless and timely publication was met by the scoff of the press, the ridicule of those scientists who had not witnessed the phenomena described, and the special denunciation of the learned and pious.

The pamphlet, nevertheless, was eagerly bought up, and a second edition soon called for. In this Dr. Clanny bravely maintained his position, adding the following earnest words from Mr. Torboc, one of the surgeons who followed the case throughout:—

"I have had lengthened and serious conversations at different times with nearly all the persons who have borne testimony to this miraculous case, and I am well assured they are religious and trustworthy, and, moreover, that they have faithfully discharged their duty in this important affair between God and man."

Since the above account was written, the author has been favored with a perusal of Dr. Clanny's pamphlet, from which the following few additional details are gathered. After

commenting on the peculiarity of the voice heard speaking in Mary's chamber, Dr. Clanny says:—

"The phenomena of human voices speaking did not seem to be special to the sick girl's chamber. Mrs. Elizabeth Gauntlett, a schoolmistress, was suddenly startled by hearing a voice crying to her, 'Mary Jobson, one of your scholars, is ill; go and see her, it will be good for you.' This person, the child's school-teacher, did not know where she lived, but finding the address, she went as directed, and was called by a voice in a loud tone, audible to all those in the house, to come upstairs. On her second visit, delightful music filled the room, and was heard by sixteen persons."

"The voice often declared the child did not suffer, her spirit being away, and her body being sustained by guardian spirits. These voices told many things of distant persons and scenes which came true."

"Before the girl lost her speech she affirmed that she was often visited by a divine being who looked like a man, only exceedingly heavenly and beautiful."

Mr. Joseph Slagg, and Mrs. Margaret Watson, friends of the family, who often visited the sick girl, alleged that each of them had at different times beheld the same divine apparition, and had been assured by that it the girl would recover. On several occasions the voice desired that water should be sprinkled on the floor, and when the skeptical father refused compliance, water from some unknown source fell in showers around the witnesses."

"On the 22nd of June, when the poor child seemed to be in the last extremity, the family assembled round her bed united in prayer that God would be pleased to take her and terminate her sufferings. At five o'clock in the afternoon the voice cried out, 'Prepare the girl's clothes, and let everyone leave the room except the baby.' This was a little child of two years and a half old, who was playing about near the window. When the family at length most reluctantly obeyed, they remained outside the closed door for fifteen minutes; then they heard a voice calling out, 'Come in,' and when they entered they found Mary quite well, sitting in a chair with the baby on her knee, smiling and happy."

A Grand Surprise.

To the Editor of the Religio-Philosophical Journal:

J. Frank Baxter, the well known lecturer, was the recipient of a grand surprise, on Thursday evening, March 6th. A large number of ladies and gentlemen, mostly connected with The First Spiritualists' Ladies' Aid Society of Boston, Mass., made their way to Mr. Baxter's residence, and there found him busily engaged at the organ, rehearsing music for the approaching Anniversary, with Mr. Chas. W. Sullivan, who had previously appointed this time ostensibly for this purpose, but really as a plan to assure Mr. Baxter's presence at his home. A very fine informal programme of recitations, speeches and songs was given, wherein one of Boston's finest elocutionists, Mrs. Lucette Webster, rendered a very spirited yet touching reading. Mrs. Baxter, who was in the secret of the surprise party, with the others, was most jubilant at the complete success; but even she was not aware of all in store, as she supposed, and exceedingly great was her astonishment and pleasure, as well as her husband's, when attention was called to a most finely executed life-size and life-like picture of Mr. J. Frank Baxter, very appropriately matted and framed in a fine gold-gilt setting. Dr. A. H. Richardson, in a few well fitting remarks, presented the picture to view, and introduced Miss Jennie B. Hagag, an improvisatrice of the Spiritualist rostrum, who in turn, in an unusually effective and well-constructed poem, entitled "Substance and Shadow," presented the portrait to Mr. and Mrs. Baxter, addressing in her rhyme, appropriate portions to, not only each of the recipients, but to their daughter and to the company. There was also informally presented from an artist present, Prof. J. E. Warren, whose skillful work it was, an oil painting representing a floral scene in the tropics. The crayon bust was the work of Blaney, Boston artist. Mr. Baxter responded as he accepted these gifts, and all felt assured that their efforts were successfully crowned, and certainly most thoroughly appreciated.

While these exercises were proceeding, to the occupation of an hour or more of time, certain ones of the company had taken possession of the dining-room and kitchen, and at the close of the presentation speeches and literary programme, the doors were thrown open, when the aroma of delicious coffee, the fragrance of fruits and flowers, an over-laden long-spread table of "every thing nice" to eat, as effectively as the voices of friends who called, invited all to refreshments and a jolly good time. "Eat, drink and be merry!" was the motto of this hour, and the viands were of such a nature that no one needed to hesitate, and each did do good justice to "the spread." Then followed conversation, joking and general conviviality, till the parting hour neared, when "Auld Lang Syne" was sung and "good byes" were said, and every one, individually, declared as hands were shaken in departing, "I have had a pleasant evening! a jolly good time!" and expressed to Mr. Baxter most unmistakable confidence and true friendship.

Chelsea, Mass. ONE WHO WAS THERE.

Communication to the Spiritualists of Michigan.

TO THE SPIRITUALISTS OF MICHIGAN:—The Michigan Association of Spiritualists at their late convention adopted a plan for dividing the State into twelve districts, and the organization to hold quarterly meetings at convenient points therein. This seems to be the most feasible plan for thorough and efficient State work in the cause of Spiritualism, provided the same is practically carried out. To do this, it will require a moderate amount of money to pay the expenses of bringing about a proper organization in each district. This first expense should be borne by the State Association. We have no right to call and send out laborers without paying their expenses and something besides. After the first organization each district association will do its own way. To meet this expense the State Association must have money. We therefore appeal to the Spiritualists of Michigan to come to the front at the present time and contribute to a fund to be used for this purpose and for general missionary work in the State. There are many who can afford to be liberal in this matter. There are but few who cannot afford to do something.

We who realize that every act of our earth life will either add to, or detract from, our happiness in the life to come, should be earnest and liberal in promoting a good work. Every dollar contributed shall be used for the advancement of the cause under the direction of the Executive Board. Memberships are solicited; membership fee one dollar. Send subscriptions and memberships to the Secretary. Receipts will be returned signed by the Secretary and Treasurer.

J. P. Whiting, President; Dr. J. A. Marvin, Secretary.

Secretary, 210 Woodward Avenue, Detroit, Mich.; Mrs. F. C. Spinney, Vice-President; Mrs. R. A. Sheffer, Treasurer, Trustees: David Sloss, J. H. Tompkins, Dr. A. W. Edson, Mrs. A. E. Rich and H. M. Caskin. Detroit, Mich., March 5th, 1884.

D. F. Trefry writes: "The Light and Truth Seekers' meeting at Lester's Academy, 619 West Lake Street, last Sunday was very interesting, and the same subject discussed will be continued next Sunday. The Truth or Falsity of Spiritual Phenomena." The evening Mediums' meetings are made very interesting by Mrs. Isa Wilson-Porter; her spirit tests and psychometric readings are increasing in interest, with startling facts. Mrs. Porter gives readings and tests at the half every Sunday evening, and holds séances at her residence, 433 Lake Street, every Thursday evening."

According to an English lady now traveling in Japan, every one, rich and poor, in that country takes a dip at least once a day in a caldron of hot water. The rich bathe before dinner and at bed time. Their whole household dip in the same hot water. A bath, except at a thermal spring, is only an immersion. Precedence is given to the elders when there are no visitors, then to the young people according to their age, next to the maid-servants, and lastly to the women. Preliminary ablutions of feet and hands are performed in basins, and on getting out of the caldron, each bather gurgles his mouth and throat with cold aromatic water. In very hot weather they all fan each other's bodies to dry them. Modesty does not begin in Japan where beauty ends. Human beings, who are as fat and shapeless as too prosperous quails, do not mind being fanned. The nobility never go naked in the streets. But in their castles or shires and their parks they did and do—formerly to be cool in hot weather, and now to economize their European and other garments. Hunchbacks and deformed persons are almost unknown. In a Japanese Eden the law of natural selection prevails.

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FOR medical diagnosis by letter, enclose lock of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. H. WILLOX, Sec.

EXAMINATIONS

J. C. WEIGHT, "Editor.

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has not been slow to discover the future importance of Central Dakota, and has extended its Minnesota line through the heart of Dakota to Fort Pierre on the east bank of the Missouri river, opening up to settlers over 300 miles of new country, and affording railway facilities for the people. This line, with its various branches, affords an advantage not had by the early settlers.

STANDARD TIME. Messrs. LORD & THOMAS, the enterprising Newspaper Advertising Agents of Chicago have issued a pocket map of the United States, showing in colors the divisions of Standard Time in the five continental sections, also the difference between Standard and Sun Time in all the principal cities on the continent. They will send it to any address on receipt of ten cents.

BUSINESS NOTICES.

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HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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Voices from the People,
AND INFORMATION ON VARIOUS SUBJECTS.

To Victims.

A valued correspondent from New Orleans suggests that this admirable poem is so fine a pendant to the *Journal* of the 23rd ult., it should be reproduced.—ED. JOURNAL.

I sing the song of the Conquered, who fell in the battle of Life.

The hymn of the wounded, the beaten, who died overwhelmed in the strife;

Not the jubilant song of the victors, for whom the resounding acclaim.

Of nature was lifted in chorus, whose brows wore the chaplet of fame—

But the hymn of the low and the humble, the weary

the broken in heart.

Who strove and who failed, acting bravely a silent

and desperate part;

Whose youth bore no flower on its branches, whose

whose hopes burned in ashes away,

From whose hands slipped the prize they had grasped;

At who stood at the dying of day,

With the work of their life all around them, unplied,

Unheeded, alone,

With death swooping down o'er their failures, and

all but their faith overthrown,

While the voice of the world shuns its chorus, its

While the trumpet is sounding triumphant, and high

to the breeze and the sun,

Gay banners are waving, hands clapping and hurrying

feet.

Thronging after the laurel-crowned Victor—I stand

on the field of defeat.

In the shadow, 'mongst those who are fallen, and

wounded and dying—and there—

Chant a requiem low, place my hand on their pain

knotted brows, breathe a prayer.

Hold the hand that is helpless and whisper, They

only the victory win,

Who have fought the good fight and have vanquished

the demon that tempts us within;

Who have held to their faith unswayed by the prize

that the world holds on high;

Who have dared for a high cause to suffer, resist,

fight—if need be to die.

Speak, History! Who are Life's Victors, Unroll thy

long annals and say—

Are they those whom the world calls the Victors,

who won the success of a day?

The Martyrs, or Nero? The Spartans who won at Thermopylae's try,

Or the Persians and Xerxes? His judges, or Socrates?

Plato, or Christ?

—W. W. Story in *Blackwood's Magazine*.

For the Religio-Philosophical Journal.

What is the Use of Joining a Church?

Rev. Henry Ward Beecher, Dr. Deems, Dr. Thomas, in fact all the great teachers who are daily growing in influence and lifting great multitudes up, outside of churches, creeds and formulas. While the churches are struck with dry-rot, many of them have gone to seed and shut up; others are hopelessly in debt, with half-starved pastors calling vainly for new members to help them out. What a change forty years has brought. In 1835 the annual Erie Conference of the M. E. Church sat at Painesville, Ohio, suspended nine of the best preachers for being Abolitionists. Oh! how many of us felt keenly that our friends were disgraced by being out of the church. The church now feels the want of new recruits, and thousands are advancing in Christianity faster outside than in. Forty years ago, Beaverdam, in this county, was a religious center of the town, and led the public sentiment. It is now next door to Jerusalem; four church buildings—all looking sickly, none of them as much consequence to the people as Nasby's Cross Roads.

Surely, religion never was so powerful as now; never so much sympathy for the poor, the sick, the unfortunate and the ignorant; never such a feeling of universal brotherhood as now. Noble men and women are not content with dry creeds that few believe and none like, and with a system that has largely changed churches from Christianity, a gospel for the poor, into temples of show and fashion and places where rings are as common and heartless as in ward politics. Nobody is foolish enough to think the churches of the present day are for the poor in any other sense than sheep shears are for the sheep. The Woman's Christian Temperance Union, the Young Men's Christian Association and the Spiritualists, all without creeds, are daily growing stronger, and exerting powerful influences in lifting them out of their degrading appetites. The best men and women in the churches are with them, and are generally treated as fanatics or disturbers of the peace of the church. In some churches the dead-beat members are in a majority, counting by numbers, but never in influence. The old deadbeats are usually filled with tobacco, selfishness, and many of them with appetite for whiskey. Here an excellent spiritual minister, Rev. Mr. Townsend, formerly from Jamestown, N. Y., has been sent to the Methodists, and an earnest effort made to revive spiritual religion, but it was soon found that a large portion of the church was more in love with self, tobacco and appetite than Spiritualism. After an excellent spiritual exhortation, calling upon outsiders to come into the church and help carry on the religion of Christ, one asked, "What is the use of going in for that?" Those already in are in their practices and lives farther from Christ's teachings than outsiders. No power can make a pure, spiritual, clean-souled man while his controlling love is mamon, whiskey, tobacco or any fleshly appetite; yes, cannot serve God and the appetites at the same time?" During a short visit here, I find very many Spiritualists, nearly all of whom are above the average of their neighbors in intelligence and purity of life; many are nominally in the churches. There is a growing feeling favoring more religious culture and feeding of the religious wants. They meet more frequently, take more spiritual papers, and call for spiritual hymns. "The Melodies of Life" and "Golden Melodies" both contain excellent inspirational hymns compiled by Brother Tucker. The spiritual needs of man are thus being fed on much better food than formerly, at far less cost.

G. F. LEWIS.

Delusion of a Paterson Woman.

Applying to the Recorder for Relief for Her Son.

A woman, giving her name as Mrs. O'Brien Lutrell, living at Stony Road, Paterson, N. J., was before the Recorder of that city yesterday to invoke his assistance in relieving her from a peculiar affliction. She says there is a society of men who have the power of taking away the souls of people and subjecting these souls to all sorts of unpleasant treatment, returning them to their owners when through with them. Her soul has been thus taken away at times, and she wants this sort of thing stopped. About two years ago her spirit was taken away from Paterson to India one night, and there was dragged into a chapel and married in marriage to a British Colonel. She is now the mother of a spiritual boy, 1 year old, who is a fine, healthy little fellow, but she is not permitted to bring him into the realistic world, much as she desires to do so, to show him to her friends. The woman, who is represented as in other respects perfectly sane and kind and affectionate, thus lives a strange double existence, one phase of which is to her as real as the other. It is inconvenient at times, for some days ago she sent for a physician, to whom she related how she had been cruelly assaulted and beaten, so that she was sore all over her person. He found her bandaged from head to foot, and on making a careful examination found not a sign of injury. It then occurred to her that the assault had been committed by the spirits, and that, of course, he could not find on her natural body, any signs of their bad treatment on her spiritual body, but she felt much pain nevertheless. She is a single woman, but uses on all occasions the name of the British Colonel to whom she believes herself united spiritually. The Recorder told her that he could not issue warrants for the arrest of the ring-leaders of the society who interfered with her soul, and he did not believe any power short of the Supreme Court of the United States could afford her relief in the premises. She deferentially agreed with him, and says she will bring the matter to the attention of that august tribunal.—*New York Times*.

E. A. Carpenter writes: I take ten papers. I think the JOURNAL the best of any. Go on fighting those fraudulent mediums. The time will come when it will be said of you: "Well done, thou good and faithful servant. Thou hast been faithful over many."

Letter from Mrs. Maud E. Lord.

To the Editor of the Religio-Philosophical Journal:

I have promised myself—yes, and many friends here—and there—that I would send the JOURNAL a letter; but a constant demand upon my time has prevented me until now, when sheltered from the busy world and its endless round of duties and trials, I feel that I may steal a moment and devote it exclusively to you. After my recent visit to the West and my gratifying success through the instrumentality of my efficient guides, I feel like expressing my genuine pleasure to the JOURNAL for the kind letter published therein in regard to my work, so far as any other Spiritualist papers were concerned, would have gone unnoticed, although approving letters had been sent to the different papers as well as the JOURNAL.

Every honest medium and Spiritualist thanks a merciful God that the JOURNAL exists, carrying its unquestioning truths to many souls that have lost loved ones, but have ceased to mourn like those without comfort.

In St. Louis I met many warm friends of the JOURNAL. One incident I recall, as it caused me much disquietude at the time. A party of three gentlemen called on me one afternoon, and after a very polite introduction, one of the party said abruptly: "Do you like the JOURNAL?" I looked up surprised somewhat at the severe tone, and expression of the questioner, and said, "Oh! yes, indeed, I do," and thinking I had met one of the JOURNAL's enemies. I said, "So what would you if you knew its editors and its mission as well as I do?" Then, instead of a rebuke, he thrust forth a strong hand and grasped mine cordially saying, "How do you do again?" and remarking, "that is the test I put to all mediums, and if they answer to the contrary, I have no use for them." This gentleman is a noted clergymen, whose name I do not feel at liberty to mention. The others, both physicians, were true and staunch friends of the JOURNAL also.

I wish I might be divinely gifted with the power of writing, so that I could tell you of the great and growing interest there is everywhere manifested in Spiritualism. There seems to be a feverish excitement that never leaves, and which never permits the investigator to rest until the facts desired are developed convincingly. Thousands are seeking, through private and public mediums, after the truths of this angel-born philosophy. The seekers are not the ignorant, nor the superstitious and uncultured, but those who are the best educated, and who are from the learned professions. It is very pleasant to watch the zeal and earnestness with which people seek to learn of spiritual manifestations; for truly Spiritualism is freighted with more importance to the world than all the orthodox creeds combined. In its great height, depth and breadth it transcends all other subjects of investigation, therefore how carefully and zealously we should discriminate when seeking its enabling truths; for Spiritualism in its purest sense is sweet rest and peace to those fearing death or the transition of the spirit to their future home where there is rest from toiling in the shadows of earth-life; rest from the cares, trials and tumults which beset our onward way; rest for many anxious and weary hearts, heavy laden with anxiety as to what the future is, and what it may hold in store for them.

As a subject of interest and sadness, every honest soul reaching out earnestly for its light and comfort, can readily recognize how careful we should be in its investigation; how humble and honest we should be as teachers of so grand and beautiful a truth giving all possible chance for investigation to the skeptic. Though the tests are critical and severe; I am glad and grateful that the JOURNAL has applied crucial tests to all mediums, myself included, who have come under its observation. If honest, mediums will not resist the testing of their powers, though it may torture their pride and wound their sensibilities. I am sorry that there is a narrow sectarian prejudice on the part of some Spiritualists against critical investigation of this most worthy subject.

There are, of course, in Boston as in all other places where Spiritualism has a foothold, differing factions, and their leaders represent many types of human nature. My pen fairly aches to describe some of the many, but I forbear for the present.

The day draws near when you and your great work will be more widely and fully appreciated. If discouraged of which I never saw indications, take heart! If weary, rest and refresh yourself, for your harvest time will come surely, if slowly. May angels continue to direct you in the right, uplift and strengthen you in your noble endeavors and in your earnest and fearless search after these truths—so dear and precious to the great hungry heart of humanity. I would that I had the power to send a blessing to all your readers. But as I am only a mortal, I send best greetings to my friends and the readers of the JOURNAL. May the ministering ones, spirit friends, watch over you, leading you, after life's weary trials, safe within their happy abodes. Thus I leave you to their all-loving care and protection.

Faustuck, R. I.

Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

A young lady was visiting some friends in San Jose. One evening she accompanied them to the home of a relative lately arrived from the East, who had never met the young lady before; yet, without going into a trance she accurately described a young man standing by her to whom she said she had been engaged, but it was well for her the engagement was broken on account of his health. All this was true; the young man is still living. Did his spirit leave the body?

It was midnight, all the inmates of the "House of Refuge" had gone to rest, save one lone watcher, who sat by the side of a frail child of seven summers, that ought to have had a more genial home. She had faded way uncomplainingly, and to-night she seemed too weak to speak; her lips moved; the watcher bent over her and heard the whispered words: "Yes, Alice, I will go with you. Wait for me." A faint smile, a few short breaths, and the little one went and with the angel child that passed over six months before. Little Frank had spent only five years in earth life, but his little mission was filled. His mother, true to her faith, prayed for him to the "blessed Virgin," his father, uncertain of his child's future, sat by his side, ready to gratify his slightest wish. It was a summer afternoon in New Orleans; the little sufferer asked for ice-cream. His father gave him a spoonful as he lay on his pillow, when he cried, "Oh! papa, don't push that little girl away."

There is no one here, Frank?" "Oh! yes, there is a beautiful little girl. Don't you see? Lay me over on the pillow and make room for her. Please give her some ice cream. I want her to stay with me."

Then turning his head he appeared to talk with his to us, invisible companion, till he fell asleep. Rocky Ranch, Cal.

SARAH H. MYERS.

A Test of Spirit Presence.

To the Editor of the Religio-Philosophical Journal:

The following well-authenticated facts were made known to me many years ago, by Albert Lull, a practicing dentist in Nashua, N. H. He said:

"While in the tailoring business, several years ago at Nashua, having eleven sewing girls in my employ and being busy at my bench, we were startled, one evening about six o'clock, by the strange actions of one of the girls, named Sabra Watson. Her right hand suddenly began to shake violently and continued to do so to the surprise and terror of those around her."

"The young lady, quite as much surprised as the rest of us, tried to realize this unknown force, but could not. Soon she walked to the writing desk, her hand grasped a pencil and wrote:

"Albert Lull, your mother is very sick. Neighbors are there and think she is dying, but she will not die."

"Her hand then dropped the pencil and became quiet. This strange affair caused no little wonderment to us all. My mother was then living at Haverhill, Mass., twenty-two miles distant, and I had no knowledge of her being ill in ill health. The next morning I received a telegram from Haverhill informing me that my mother was sick, and requesting my immediate presence. Arriving there I found that she had prickled her hand with a thorn, causing lock-jaw, which, it was feared, would prove fatal; but contrary to our expectations she recovered her health and lived several years."

Miss Watson, who had in so mysterious a manner wrote the warning, afterwards became the wife of Mr. Edgar E. Burke, of the firm of Burke & Taylor, grocers, Main St., Nashua, N. H. I conversed with Mrs. Burke about the strange affair, and she confirmed Mr. Lull's statement in full.

Amherst, N. H.

The Clergy and their Creeds an Obstacle to Progress.

To the Editor of the Religio-Philosophical Journal:

B. F. Underwood lately delivered an excellent address on the above subject at Denver, Col. He said:

The orthodox ministers are fossils; they represent past thought—that thought which has no active power to-day, but which influences men through forms, institutions, customs, etc., which it has helped to make. The heterodox theologian represents a transition period. He is unable to reflect the old or to accept the new. He tries to unite portions of each and to adjust himself to the demands of times. But he finds himself in a tight place, so to speak. His teaching is full of inconsistencies. His spirit may be liberal and his tendencies progressive; but the thrall of the old faith is so strong that often he gives us glimpses of the new science. Like the Jackdaw he often steals the thought and argument of others to enrich his own nest.

But what is the business of all these ministers?

To preach theology. And what is theology? "The art of teaching," as Brougham said, "what nobody knows anything about." They declare that there is a personal, intelligent Being who made the world and governs it; that this Being is in whose image man was made; that this Being has made known His will and wishes in a book called the Bible, which He inspired men to write some thousands of years ago. How these men knew they were inspired, or how to distinguish between an inspired and an uninspired truth, we are not informed. The proof of the inspiration of the book are alleged miracles, and the proof of the "miracles" is the book. The internal evidence is also appealed to, although the Bible is made up of scraps of history, tradition, legend, myth, proverbs, love-songs, prayers, curses, and seems to the uneducated mind to be a very human production, or rather the literature of an ancient people.

The spread of Christianity is made the basis of an argument, although Mohammedanism starting six hundred years later than Christianity, spread more rapidly, and numbers to day more than 200,000,000 adherents, while Buddhism has over 400,000,000—more than Christianity ever had or is likely to have. The clergy are not in a class accustomed to severe logic, and we must not expect their reasoning to be very profound or conclusive.

Their revelation, they tell us, declare these facts: The creation of the world, the fall of man, and salvation through Christ. Formation and dissolution are seen to be natural processes, but creation is an act of which we have no proof. The fall of man is a foolish doctrine that implies the original imperfection of both God and man. If a perfect Adam or a perfect angel could fall, why not God himself fall and become a demon? This is a superficial and theological way of accounting for evil, which science shows to be the result of an inability to adjust ourselves to our environments, and which disappears with advancing knowledge. The orthodox devil is a moral monster in the universe, but is just as necessary as the theological Christ to the orthodox system. A perfect God, capable of making only a perfect universe needed an imperfect devil to introduce disorder into his work.

Theology is opposed to all progress. It opposed the astronomical discoveries of Copernicus and Galileo.

It denied the antiquity of the earth. It ridiculed Darwin, and thousands of representatives in Europe and America threw the entire weight of their influence against him; but the old man, patient, laborious, truth-loving, candid, without the grace of eloquence, or rhetoric, unable to compete before a crowd with a Spurgeon or even an inferior preacher, by the power of his thought made his influence felt and mortified theology more than the combined labors of all other men of this generation. In Italy the Pope and his servile dupes are trying to undo the good work Victor Emmanuel did. In this country the clergy as a class oppose the complete secularization of the State. The use of the Protestant Bible in our public schools has already threatened the perpetuity of our public school system. Yet the orthodox clergy are opposed to putting our schools on a secular basis. They are opposed to taxing church property, which amounts to \$200,000,000, thereby compelling those who do not believe in churches to support them; they leave this reform to free thinkers. Persecution, witchcraft, polygamy are all encouraged by theological beliefs. And the clergy denounce free thought and encourage all free thinkers who are willing to accept their bribe, to support the church, to assert the creeds in which they do not believe.

The paltry of such people is not to be defended, much less the action of the clergy who do not believe in honest unbselfish and thereby encourage support of their theology from those who prefer popularity and preferment to loyalty to conviction.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

Edgar W. Emerson, of Manchester, N. H., occupied the platform at Brittan Hall the 3rd and 10th of February, in his usual and very satisfactory work of presenting phenomena as a test of spirit presence. The two last Sundays of February, Capt. H. H. Brown was with us, and presented some of his good work on the facts and philosophy of Spiritualism. Yesterday, March 2d, J. Frank Baxter, of Chelsea, Mass., commenced an engagement of two Sundays. In his triple work—song, lecture and phenomena. I inclose Mr. Baxter's programme as presented to him to large and appreciative audiences, both afternoon and evening, that the readers of the JOURNAL in distant parts of the country may see something of the amount of different work this medium is prepared to carry on successfully:

DAY. 1. Song, "Our Home beyond the Stars." 2. Poem, "Fraternity." 3. Song, "Love makes the world go round." 4. Lecture, "Spiritualism and Morality." 1. Song, "In Heaven we'll know our own." EVENING. 1. Song, "I rise to seek the Light." 2. Poem, "Building and Being." 3. Song, "The Land of Light." 4. Lecture, "Spiritualism and the practical good it has accomplished." 5. Song, "Our beautiful Home above." 6. An exercise in Medium

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well-authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

Gerald Massey's Reply to Wm. E. Coleman.

A proper understanding of the "last section" of my work must largely depend on the mastery of all that precedes it, and on following the continuity of the types, including both Christ and the Cross, according to the law of evolution. My book itself must be my permanent reply to Mr. Coleman. Possibly the mass of new matter which it presents, concerning the most hidden origins of the Christian cult, may produce a different impression on different minds. All I ask is a deliberate weighing of the new data, for which I care a thousand fold more than I do for my own dicta. I venture, however, to hint that it is useless to go full tilt against my last section, armed merely with the authority of the canonical gospels—the latest réchauffé of a hundred earlier ones—as a trustworthy document.

I am away from my books and notes, but, nevertheless, will jot down a few remarks in reply to your reviewer, as his articles may appear. First of all, I have to notice several misstatements in matters of fact.

Mr. Coleman says, "No such person as Jesus ever lived," and this statement he attributes to me! I have sufficiently explained that Jesus (in Greek) as Jehovah, the son of Pandira, was an historic character, who is the sole historic Jesus known to the Jewish writers; the Jesus whom I have carefully distinguished from the mythical or doctrinal Christ of the Gnostics of Paul, and of the Canonical Gospels. He further declares, that "no trace of Jesus Christ can be found in the world till the first half of the first century." Whereas, in the Book of Esaras (one of the pre-Christian Gospels) containing the Secret Wisdom or Gnosis, God, as the father, affirmed that his "Son Jesus," whom he also calls "my Son Christ," he "who is now withdrawn from the earth," shall manifest once more or be "revealed with those that be with him; and they that remain shall rejoice within four hundred years." This book being pre-Christian and prior to the first century, the Jesus Christ of it must be pre-historic or "unhistorical and totally mythical," according to the other data accepted by Mr. Coleman. In this matter of Jesus the Christ, we cannot start with the "history" in our Canonical Gospels.

I need not enter into further details here, to show the Egyptian origin of Jesus as the Sun or coming one who, as the Sun or Son, is Susa the Greek and Gnostic Jesus, who was the Christ of the Secret Writings, including the book of Esaras; this I have done in my book. Enough that Jesus the Christ began in a mythical and not in any historical character; and that the conversion of the one into the other was at the origin of the Christian cult. It is also unnecessary to point out that the Christ of Paul, who was the "Rock" that led the Hebrews in their desert wanderings, was likewise unhistorical and must have been considerably earlier than the first half of the first century! The mythical or typical Jesus the Christ was first; the historical (?) is last.

In a previous contribution Mr. Coleman had remarked that "if Jesus was a Sun-God, then the earliest accounts of him should be of a solar nature." The earliest accounts of him are of a solar nature, if we know where to look for them. Of this fact the so-called Christian iconography contains absolute proof. The solar disk and the cross of the four corners (that of the crossifying, not the crucifying) constitute the Christ during several centuries of symbolism. The solar rays and the solar rays worn by the typical Christ as the insignia of his divinity, are used to determine the solar nature of the God.

I have copied a small figure of the Child

Christ (Nat. Gen., 2, 437) from the Catacombs, where the original is accompanied by Mary and Elizabeth. The child wears the solar disk and Equinoctial Cross, and is also a portrait of the risen mummy-Christ or the Karast of Egypt. "Primitive Christianity," says Mr. Coleman, "knew nothing of Jesus having been born December twenty-fifth," but when it became paganized, it borrowed that birthday from mythology. This is a reversal of the real process. We are told that as late as the fifth century, Leo the Great was forced to rebuke the "pestiferous persuasion" of the Christians who were then found to be celebrating Christmas day, not for the birth of Jesus Christ, but for the resurrection of the sun; as it had been and continued to be until the alleged historical Jesus had taken the place of the Sun-God in the minds of his worshippers, and the actual origin of equinoctial christology was at length superseded by the belief in a carnalized Christ, for whom the same birthday was continued *faute de mieux*.

Mr. Coleman asks me, "How was it that this ram-worship of Jesus only began about three hundred years after the Ram-God had been superseded by the Fish-God?" My answer is that it did not begin at that time or in that way. The celestial records contain the true history; and the Jesus of Revelation is the Christ whose type was the ram or lamb; the dates can be determined astronomically and in no other manner. It is noticeable, also, that according to Plutarch, the Mithraic religion which made so much of the ram or lamb, as a type interpreted astronomically, was established in Rome about the year seventy B.C. I point to this as a link of connection in the mode of bringing on. The Roman catacombs* and the Christian iconography will answer for the continuity of the type. The lamb of God was continued, but not begun in the first century. Those who knew the times changed the types. These were the Gnostics, the men who depicted Horns as Ichthys the Fish; the man who knew—the "primitive Christians" being the men who did not know, but who believed in the historic realization of the pre-Christian mythology, and continued the types, without divining their primary significance.

Mr. Coleman says rightly, that if the Christian cult had an astronomical origin, it must have been Ichthiology, or as he terms it, fishy. It is very fishy. The adoption of the fish-type, however, did not preclude the continuity of the ram in the iconography. Because of the fish sign, Horns was the fish; Bacchus was the fish; the child of Astarte, the fish-tailed goddess at Ascalon, was the fish. The mythical Manifestor being represented by the fish, for a reason adequately natural on the astronomical theory; and upon no other, the Christian Jesus is called Ichthys the fish, whilst the primitive Christians were designated *Piscienti*, although not after any human being who manifested an historic fish.

The fish, he asserts, was but little used by the Christians. I refer him to the iconography of the Catacombs; to the Eucharistic fish; to the *Vesica Piscis* of Rome, and to the fish still eaten on Friday! Like the lamb or ram, the typical fish will be continued long after the equinox passes into the sign of Aquarius. Mythical types persist and have great permanence.

He also asserts twice over that the Christian lamb (or ram, as it is likewise rendered in the Catacombs) represented the Paschal lamb of the Hebrews, and not the zodiacal ram. Is he not aware, then, of a fact so elementary as that the Hebrew lamb or ram was a zodiacal type, and that the cross upon which it was spitted was the sign of the crossing? This which he quotes against my view is corroborative of it. Horns was the lamb of God in Egypt; and the lamb or ram of Sebek-Ra, the Persian lamb, the Samarian lamb, the lamb or ram of the Gnostics, had all one origin in the Kronian Myths or celestial Allegory. Mere repetition of any old views previously entertained, is not the way to meet my new matter. Nor did I assert that the prophecy in our book of Revelation must have been written before 2,410 B.C.; and Mr. Coleman inquires very gratuitously, "How could a book first written in the first century, A.D., be a prophecy of things happening 2,410 B.C.?" I deny that such a work was first written in the first century A.D. I show the nature of the subject matter to be identical with that in the Persian *Bahman Jashp*, the Revelation not written by John. My reviewer has put the cart before the horse, and if they go at all, it must be backwards. I show that the astronomical data were so ancient that they preceded the entrance of the Vernal Equinox into the Sign of Aries.

It matters little to me when the "Book of Revelation," as we have it, was written and the mythical matter was last re-applied. I have to do with the nature of the original Revelation which was Mithraic before it was Christian—the mythical and celestial matter, which certain of the Fathers were very shy and suspicious of, and which nearly caused the exclusion of the book from the New Testament canon. The original matter was astronomical and mythical. As such it can be verified and understood. Where is the sense of telling me that "Jesus prophesied to John that he will soon come again and establish the kingdom on earth?" Or what is the use of such a revelation? Has that prophecy been fulfilled and so proved the history? Or is the coming one the El-Mahdi now de-

* The works of Didron and of Lundy ("Monumental Christianity") are accessible to those who cannot get at the Italian collections.

scending from the Soudan? Or did John also write the *Bahman Jashp*, where the same matter may be found? It is in Revelation as everywhere else, the matter of the mythos was continued and converted into history for those who knew little and believed much. The difference between me and your reviewer here is fundamental and possibly absolute. We are not on the same lines. He assumes the human history which I deny and try to disprove, whether in the four gospels or in the book of Revelation. He takes the writings very simply as they stand and quotes them as if undoubtedly historic and original; as if they proved themselves. But I deny the personal history in the Canonical Gospels, and am able to show how it was taken piecemeal from the Mythos and put together as human history. I now ask to have the total evidence weighed tentatively from this new standpoint.

To begin with, the gospel history contains no historical dates on which to base its data. The supposed historic Herod died four years B.C. Cyrenius or Quirinus was not sent by Caesar to collect the Imperial revenue contributed by the Hebrews until at least six years after the Christian era! That is, where supposed dates are given they are demonstrably unhistorical. And when the comparative method is searchingly applied, the alleged "history" resolves recognizably into the matter of the Mythos, which was pre-existent; and which remained the mould of the history from first to last.

Mr. Coleman in common with many others, postulates a "primitive system of Christianity," for which no evidence can be adduced, because it had no existence in fact; a "primitive Christianity" supposed to have been founded by a personal Jesus and his apostles; a "primitive Christianity" from which gnostics like Marcus are assumed to have been backsliders; the pure personal teachings of which system were perverted by the Church of Rome! My contention is that no such system ever existed, but that Rome was the true bringer-on of the pre-Christian cult, with its types and symbols and identifiable body of dogma and doctrine. All that Mr. Coleman asserts respecting Paul and his doctrine of the flesh and the Jewish law, etc., has been said thousands of times. It is not new, and I hold that it is not true, or rather that it affords no radical explanation. For of Paul's position in relation to the origin of Christianity. My contention is that there was an historical Jesus or Jehovah, the Nazarene, reputed son of Pandira; and also a mythical Christ, the astronomical or doctrinal Manifestor. I suggest that Paul's real Christ was purely mythical or ideal, because it is one with the Christ of the Gnosis, and the Word or Logos of Philo.

This typical Christ only could have been the "Rock" in the wilderness. This was the true Christ that could come in the end of the world, the Age or *Zion*, because—in one chief aspect he was Kronian and cyclical. Once this doctrine is bottomed in Paul's writings, the fleshly Christ becomes impossible. The fleshly Christ is that "other Jesus" whom Paul repudiated. This was the Jesus of Cephas, James and John. Him we know as the Christ carnalized, and this Jesus of his opponents, Cephas and James, cannot afterwards be cited as a witness or testifier to the historic truth of his miraculous history! It is true that there are two voices to be heard contending for the supremacy of two different doctrines in Christology all through the Pauline Epistles. I have brought out one view; Mr. Coleman seeks to sustain the other. Both are included; and my quotations are as correctly made as his. Both cannot be true; both cannot be one at root; both cannot belong to Paul personally. The Gnostic Christ, by whomsoever set forth, could never be made flesh or become a personal and historic Jesus. This, as I have shown, is Jesus the Christ of Paul, whatever else may now be found in the Epistles.

Paul's Christ was the one in whom the Pleroma of the Godhead dwelt bodily (Col. 2, 9). This was the Gnostic Jesus, called the "perfect star of the Pleroma" of seven powers, and of the seven stars, whose symbol is the star with eight rays portrayed in the Hindoo, Assyrian and Roman iconography. This was a pre-Christian, unhistorical and entirely mythical Christ existing, as Paul insists, from the beginning. Paul's Jesus was the "first born from the dead," like the Egyptian Horns. This, no historic Jesus could be! The doctrine of the resurrection and the continuity of life beyond the grave did not wait to be demonstrated at an indefinite date in the first part of the first century A.D. The Christ who was the first born from the dead was always the first-born from the dead ever since the human mind had evolved a type of immortality. That type of an immortal soul, attained at last in the eighth stage of all the climbing upward, was called the Karast or Krist in Egypt—a name of the risen mummy, the original Christ, the anointed, embalmed or Karast (Rg.) dead, set in heaven as the risen Horns, whose star was Orion, as the Sahu or Karast of the resurrection! There was nothing left for an historic person to reveal concerning the resurrection from the dead in the first century by means of a physical re-

not; and as the world never was lost in any such sense as the ignorant have derived from a fable misinterpreted, why, he could not; there would have been no meaning in his becoming such a Savior of mankind from a fall that never occurred! And Paul, who was a master in the Mysteries, an adept in the Gnosis, could never have mistaken the fable for a fact on which to build his system of Christology.

I hold that Paul's Christ was not the word made flesh, not the flesh-and-blood Jesus, and hence his repudiation of the vain "Genealogies," which were employed by others to establish the human line of descent. Paul's Christ could not have been at one and the same time "without genealogy," and the seed of an historical Abraham or of David. In repudiating the Genealogies he is rejecting the Christ made flesh, who was preached by his Christian opponents. I repeat that Paul's doctrine of the resurrection founded on the Gnosis, and consequently identifiable by the comparative process, is entirely opposed to that which was proclaimed by Hymenaeus and Philetus, who taught that the resurrection was past already, in which he says they are in error, and their word will eat as doth a gangrene. The sole way in which the resurrection could be set forth as already passed, was the same then as it is to-day, namely: the resurrection once for all of a personal and historical Savior, who there and then rose from the dead for the first time and instituted the resurrection. This Paul absolutely rejects. His own resurrection was not assured by any such means. He says: "If by any means I may attain into the resurrection of the dead—not that I have already attained, or am already made perfect (that is in the Gnostic sense); but I press on!"

Mr. Coleman in common with many others, postulates a "primitive system of Christianity," for which no evidence can be adduced, because it had no existence in fact; a "primitive Christianity" supposed to have been founded by a personal Jesus and his apostles; a "primitive Christianity" from which gnostics like Marcus are assumed to have been backsliders; the pure personal teachings of which system were perverted by the Church of Rome! My contention is that there was an historical Jesus or Jehovah, the Nazarene, reputed son of Pandira; and also a mythical Christ, the astronomical or doctrinal Manifestor. I suggest that Paul's real Christ was purely mythical or ideal, because it is one with the Christ of the Gnosis, and the Word or Logos of Philo.

Also, I fail to see how a future resurrection at the second coming of the Lord, even if stated on the authority of the Lord himself, can be cited as evidence that the resurrection had been already established and assured once for all by the resurrection of any historical Jesus! Here the resurrection waits for the millennium, when the dead are to be raised and caught up to meet the Lord and live with him for evermore. Thus the resurrection was not already passed, and consequently immortality could not be based upon the resurrection of an historical Jesus.

In making his quotations Mr. Coleman goes careering through these writings triumphantly, as though he possessed the original MSS. of Paul himself; but we do not. We are further confronted with the immense fact that the Epistles of Paul were suppressed or withheld for more than a century by the conscious founders of the Christian religion in Rome. This would have been impossible if the writings had contained all that we now find in them, or that can be quoted from them. My contention is that they were re-issued with the Christ made corporeal and its consequent doctrine interpolated; and that these are in constant conflict with the Christ of the Gnosis, who could not be made flesh. All that the quotations from Paul's epistles, cited by Mr. Coleman, go to prove, then, is that these appear in the writings assigned to Paul, as they have been allowed to come down to us by those who taught the Anti-Pauline dogmas (so I consider it to be) of the Christ made flesh, and damned all unbelievers. But, I am not simple enough to imagine that when these writings had been adopted as Christian and made to conform to the gospel of the carnalized Christ, every "plain statement" left on the surface of them was intended to reveal all that lay lurking in their depths!

The problem of the plotters and forgers in Rome was how to convert the mythical Christology into historic Christianity, and when Paul's epistles were permitted to emerge from obscurity, what had occurred was the restoration of the carnalized Christ, the "other Jesus," who was repudiated by Paul in his own life-time.

In consequence of the length of my work, I was only able to meet this matter of Paul's Christology, leaving the further exploration to those who are open to adopt and follow a fresh clue. But I could show the interpolators at work in spite of all their subtleties. They have left that which convicts them of falsifying Paul's essential Christology. They have left plenty of evidence in the opposite statements that cannot be reconciled. For instance, Paul declares that the gospel preached by him was not after man, for he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ; when it pleased God to reveal his Son in him (Paul). Gal. 1, 12-15. Yet in 1 Cor. ch. 5, he is made (not to him) to say that he delivered unto them first of all that which he had received: how that Christ died for our sins according to the Scriptures (what Scriptures?) and that he was buried, and that he rose again on the third day according to the Scriptures. (1. Cor. 15, 3-4.) But this would be receiving his gospel of man; this was to be taught of men that which he taught to men; this was not to receive his gospel in revelation from Jesus Christ, as he declares. Here we see how Paul was made orthodox!

We learn from the Epistles of Paul to the Galatians that he went up to Jerusalem three years after his "conversion." His second visit was made "fourteen years after," i.e.,

seventeen years after his conversion. Now according to the Acts of the Apostles this second visit must have been when Paul and Barnabas went to carry offerings of help to the faithful who suffered during the great famine known to have occurred in the year 44. M. Renan and other writers assume the impossibility of this being Paul's second visit, 17 years after his conversion. Yet nothing actually stands in the way of such a possibility, but the assumption. The assumption is made chiefly on the ground that Paul was converted by an apparition of the historical Jesus Christ. But in his own account of his conversion in the condition of trance, Paul himself says nothing whatever about seeing the Lord Jesus Christ! It is in the Acts that the apparition is personally identified. Thus according to the data and the dates derived from the Acts, from Paul's Epistles and the historic fact of the famine, Paul was converted to Christianity in the year 27 of our era! This could not have been by a spiritual manifestation of the supposed personal Jesus, who was not then dead, and had not at that time been re-begotten as the Christ. I repeat that nothing whatever stands in the way of this being possible except the assumption that it is impossible.

I have proved that the matter of the Canonical Gospels is mainly mythical, and identified it as Egyptian Myths. The Mythical Christ was as surely continued from Egypt as were the mythical types of the Christ in the Catacombs of Rome. Once this ground is felt to be firm underfoot, it emboldens and warrants us in cutting the Gordian knot found in the Pauline Epistles. The probability and almost certainty is that Jehovah Ben Pandira, the Nazarene, who lived and died a century before the time of the Christ made historical in the Gospels, brought the Myths and the Logia of the Lord out of Egypt with him when he returned from that country as a Mage and an adept in the Mysteries; and that the mythical Christ became fused or confused with the historic Jehovah in the minds of his ignorant and fanatical followers, the twelve "Godless Runagates" of the "Tolothed Jehovahs" of whom, according to the Book Abadazura, James was one; and that Paul the knower was at war against this Jesus, who came with lying signs and wonders as a Sorcerer; against his gospel and his followers who worshiped the Christ made flesh.

Opinion of an Eminent Author and Investigator.

Dr. Crowell, Author of "Identity of Primitive Christianity and Modern Spiritualism," etc., etc., Speaks his Sentiments.

To the Editor of the Religio-Philosophical Journal.

The letter of that able writer and speaker, Giles B. Stebbins, published in your current issue, recalls the fact that on this day of the month, seven years ago, under the most trying circumstances conceivable, you assumed control of the Religio-Philosophical Journal; and I feel inspired to say, a word on this the anniversary day. Seven years of a quiet, peaceful life, is not a long period of time, but the case is different when that number of years has been devoted, as it has been by you, in actively promulgating the truth of Spiritualism; in a ceaseless conflict with the external enemies of the cause; in encountering the open and secret opposition of a host of misguided individuals in our own ranks, and, in addition to this, the slanderous attacks of journals, professing to be devoted to the dissemination and upholding of the same great truths which you have labored so zealously and disinterestedly to make known to the world.

You have indeed accomplished a work which would redound to the credit of any modern reformer who could claim it as the result of the efforts of a life time, and, for one, I have great pleasure in recording my testimony to the great value of your labors for the enlightenment and advancement of mankind, and earnestly hope your life and strength may be spared to enable you to achieve still greater results in the future.

Not the least among the fruits of your labors is the improvement, so apparent to observant and experienced Spiritualists, in the condition of Spiritualism in relation to fraudulent mediums. But a very few years ago it seemed as if these impostors, upheld in their fraudulent practices by many prominent in our ranks, would soon sink Spiritualism to such a depth that even the powers above would be unable to resurrect it, but that crisis in its history has been bravely met, and successfully passed, and to no one in the cause more indebted for its present improved position before the world, than to you for the bold and independent stand you have taken in defending and upholding the right, and in condemning imposition and fraud.

You have the earnest wishes for success in your work, of all true and discerning Spiritualists. Continue in the course you have pursued, animated as you are by a deep sympathy with the spirit of the age, while constantly striving to reconcile with this spirit your philosophy and phenomena. By those in our ranks who are as irresistibly attracted to error as the needle to the pole, you will continue to be misunderstood and maligned, but to those who love the truth, and intuitively discern it, you will continue to be a guide and instructor.

May the Spirit-world strengthen your hands, and aid you in all your efforts to enlighten mankind.

Lucius Crowell.

Brooklyn, N. Y., March 15th, 1884.

For the Religio-Philosophical Journal.
The Pulpit Dilemma—The Tyranny of
Creeds.

BY S. L. TYRRELL.

"The doctrine of holy scripture," imposed upon Christendom by uncritical theologians in an ignorant age, has at length become a "yoke of bondage" far too heavy to be silently borne by the honest, educated clergy of the modern church. The manly spirit of religious freedom, which has long been smothered under the fearful pressure of heresy trials and social ostracism, has now burst out so violently in all directions that no evasive theological language can conceal the fact that radical delusion, in very thin disguise, is to-day the real faith of the leading Protestant divines. It is past dispute that the best scholarship of Europe and America no longer claim infallibility for the bible. It is seen at once that whoever regards the bible as a fallible book, has renounced its divine authorship, and is virtually a deist, however much he may strive to convince himself to the contrary by bewildering his mind with some misty theory of inspiration. It is vastly interesting, and often amusing, to see the skill with which our modern infidel D. D.'s attempt to reconcile the delusion of Paine and Ingersoll with their Calvinistic views of the bible. Dr. Curry, an eminent, venerable, Methodist D. D., of N. Y., may be noted as a recent representative example of a numerous class of theological professors, who are attempting that marvellous feat by crafty, ambiguous phrases, which contain no statement definite enough to warrant a trial for heresy. When Dr. Curry said confidentially at the minister's meeting, that "the Old Testament contains 10,000 old wives' fables, which will finally drop out like tails of tadpoles when no longer needed," people outside church circles supposed he had very seriously damaged his orthodoxy; but we find, that was far from being the case in his own estimation, if he is correctly reported in the *Chicago Daily News* of Jan. 16th, "I consider myself the very pink of orthodoxy," said the Doctor, to his interviewer, and gave half a column of dubious explanation, which ended in a conclusion seemingly broad enough to suit the broadest rationalist. His summing up was, that the bible with all its errors of science, history, philosophy, and grammar, still contains a revelation from God, but admitted that every one by his own reason and "moral intuitions" must separate the things revealed from things not revealed; thus plainly making man's reason and intuition superior to the bible. This position, which is the very essence of delusion, is according to this high authority of the foremost Evangelical Church in Christendom, now the very "pink" of orthodoxy.

Surely Darwinism may now boldly hold up its head, for since in our own times we have seen the rank delusion of Thomas Paine develop into a sweet "pink" of Methodist orthodoxy, our faith need not stagger at the wildest theories of evolution; but there is a sad aspect to this rapid transition from the old to the new basis of religion, which detracts largely from our pleasure at the signs of religious progress. A very grave moral problem is involved in this irrepressible revolution. This searching question, like a ghost, haunts the conscience of all religious teachers in this peculiar crisis in their calling: Is it a duty or a crime to publicly proclaim the unsettling facts of recent bible criticism, and thus undermine the cherished faith and well anchored hopes of the busy, uneducated masses under our charge?

To the clergyman, especially, does this inquiry come with startling force: "Shall I preach the 'whole truth' or silently ignore a part and apparently assent publicly to what I privately deem untrue?" Doubtless a correct general answer to most questions of this nature, which involve the duty of veracity, may be found in the popular maxim, "Speak the truth if the heavens fall;" but there is another adage, "The truth is not to be spoken at all times," which is so widely quoted, that it may claim to have been approved by the general moral sense of the world, and hence seems justly entitled to candid consideration in solving this delicate ethical problem. By some theories of morals this adage would be condemned as highly immoral and dangerous; but that profoundest of all the moral systems, the system which teaches that actions in the abstract,—aside from their effects, have no moral quality or character, and are sins or virtues according as they increase or diminish the general happiness of the world, may throw much needed light on the doubtful path of the conscientious minister in his present dilemma. No sound moralist calls it a sin to tell a falsehood to a mad man, or to a robber to save his life or money; the benefits arising from the deception being clearly in excess of the evil it could cause; the verbal falsehood becomes a virtue and a duty.

The cautious, conservative Paley in his moral philosophy, recognizes the validity of this utilitarian principle. Hypothetical cases can easily be found where the unseasonable performance of a just act may be a serious crime. Though unquestionably a sin to continue an illegal mill-dam for an hour, yet would it not be a far greater crime to devastate the valley below by a sudden removal, even through true repentance? There was much truth in the old argument of the slaveholder, that the immediate emancipation of the helpless, ignorant mass of old and young, would cause more misery, and hence be a greater crime, than to continue the acknowledged wrong until they could be gradually fitted for liberty. There is a striking analogy between the present intellectual bondage of the churches to medieval creeds, and the bondage of the slaves. To emancipate the people from religious error is clearly the duty of the educated minister; and it is for him to conscientiously decide how this can be done with the least anarchy and suffering. The enthusiastic reformer in his laudable zeal to advance religious freedom, seems to put far too low an estimate upon the soul anguish of sensitive natures when they find the foundations of their religion giving way beneath them. The giant intellect of Hugh Miller could not bear the fearful strain of a transition from Scotch Calvinism to a scientific faith. His noble brain was ruined in his mighty effort to reconcile "The mistakes of Moses" with the "Testimony of the rocks." Early impressions, especially religious ones, become a permanent part of us, and cannot be exorcised at will. The child frightened by nursery tales will forever be thinking of bogoblins in the dark. Madam De Staél when asked if she believed in ghosts, said, "No, but I am afraid of them." An enlightened monk of Luther's time, long bitterly wept over the loss of his anthropomorphic conception of the Deity. The idolater clings in wild frenzy to his material tangible god; and the Christian in sorrow and dismay sees the scientist. "What are you going to give us in place of the bible?" Considering the minister's duty in this perplexing crisis, we believe a comprehensive moralist would say,

"Do not desert the pulpit and leave the flock without a shepherd, but tenderly and skillfully prepare the people for self-reliant religious freedom." A judicious mechanic, building a new foundation, does not recklessly tear away the unsound supports until he has placed stronger ones beside them; and this seems the only right course for the pulpit to take in its present dilemma. The doctrine of infallible scripture being no longer tenable in reading churches, the pressing need of to-day is to find a reliable substitute for its explicit printed pages. The task of finding such a substitute would now be far less, had not the church been so long taught to look into a book instead of their heads and hearts for revelation, and to regard human reason and intuition a "delusion and a snare." The first step in providing this new basis of faith, is to restore to men their confidence and self-respect. The demoralizing dogma of human depravity has so persistently been preached that most men in Christendom have come to regard with distrust the revelations of conscience and the moral senses. Let the Christian ministers speedily and firmly plant themselves upon the doctrine of Jesus, and say to men as their master did,—"Judge ye yourselves what is right," and soon the common, heaven-born intuitions of humanity will agree upon a moral code that will be accepted upon its own authority, without supernatural proofs, wherever it comes in contact with a natural human heart.

Three simple articles contain the life and substance of all the ponderous systems of religion: A belief in God, in retribution for sin, and in a future life. The belief in God rests upon no book; it will remain while men have reason and the universe stands. Retribution for sin is revealed in all human experience and recorded upon every page of history, and as science demonstrates the harmony of the universe, the unity of the divine plan, and the uniformity of nature's laws, analogy proves that the same unvarying, righteous laws that govern here and now will continue to govern every where and forever. The doctrine of a future life need not suffer by the decline of confidence in the bible, for the Old Testament nowhere directly teaches it; the metaphysical and philosophical arguments for immortality still prove all they ever proved; the New Testament evidences, based upon the resurrection of Christ, stand just where they have always stood, and must always stand, upon their historical proofs. No facts need inspiration to confirm or record it; it must be believed upon human testimony; but though the historical account of the resurrection is not convincing to many acute legal minds, yet it seems justly entitled to great weight among the evidences; but a minister can-day fortify the old standard proofs of immortality by the testimony of thousands of living witnesses who will testify that the gates of death are still ajar, and that immortals can return to show arrogant materialism that "death does not end all." Should our venerable volume of ancient Jewish literature become obsolete as divine revelation, we need not despair, for all its moral truths can be reproduced from resources inherent in human nature.

If the orthodox temple can be kept from crumbling into utter disorganization while new pillars are supplanting the old, and if the young can be familiarized to the new sources of revelation while the old, conservative, unscholarly fathers and mothers are becoming tenderly retired, a bright religious future seems likely to soon succeed the present dark eclipse of supernatural faith. The oriental bibles being fully committed like the Christian scriptures to a false cosmogony must speedily fall before the resistless blows of science. The mythological mists which in the past have intercepted or obscured the heavenly "light that lighteth every man that cometh into the world," will pass away with the expurgated bibles; the universal Father who inspired the spirit of the Golden Rule in all the great religions, will at length unite humanity upon a creed based on moral truths as self-evident as the axioms of mathematics. Every human heart will be an "original manuscript," needing no learned translation, in which all can read "In their own tongue" the uncorrupted world. The texts of this unwritten bible cannot be misconstrued by crafty grammarians for sectarian ends; religious strife must cease, and the prophetic anthem of "Peace on earth and good will to men" will be fulfilled.

FOX LAKE, WIS.

"ANTHOOD VERSUS MANHOOD."

A Critic Criticised.

To the Editor of the Religio-Philosophical Journal:

I admire excellence; and when I read the article of George Chapman, criticising Mr. Dawbarn's admirable lecture on "Anthood versus Manhood," I felt that an amount of excellence in the line of monumental egotism, not often met with, had certainly been attained. Losing not a moment in hesitation or courteous formality, the critic sets out with the broad assertion, that in Mr. Dawbarn's article, "many very untruthful and irrational positions are assumed;" followed by the coarse dictum that would befit a knot of pot-house brawlers: "And it requires study to determine whether the lecturer was making a fool of himself, or trying to make a fool of somebody else."

With all due deference to the wonderful flow of self-conceit running all through the article, we beg leave to suggest, that when a man charges another with being untruthful, the common sense of decency would seem to require at least some show of proof to back up the assertion. Is any given by this self-appointed critic? Not one iota from beginning to end. It is a constant repetition of—"It is to be supposed he esteems himself," "it would seem that he is endeavoring," "his fundamental position seems to be," "he seems not to have been able to discover," etc., ad libitum, ad nauseam. As to the ill-bred stigma of "fool," let us place it against another estimate of Mr. Dawbarn, by one who has had opportunity for better summing up of his ability. Says Mr. W. C. Bowen, in the adjoining column to that of our critic: "He (Mr. Dawbarn) is a profound thinker, an acute observer, an accomplished orator, and the subject matter of his lectures is very instructive and intensely interesting."

This would seem to settle the "fool" part of the question.

Following the critic's peculiar style of argument, the rule of which is contained in the closing paragraph in these words—"From the beginning of the lecture it became very apparent that he is now basking in the sunshine of atheism, and has thereby escaped the dark shadow of a personal God," we suggest that the writer is himself floundering in the slough of bigotry and theological intolerance, and has thereby escaped the clear light of honest search after truth. He does not seem to understand that each dogmatic theologian sets up a God after the pattern of his own "inferior." Henry Ward Beecher, (no mean authority) recently asserted that every church

designs a special God of its own; and if, as our critic asserts, "a large art for a deity, would suit Mr. Dawbarn's views as well as a perfected spirit," we would strongly commend his choice in this much; that if the God in question is to be the standard personal being commonly worshipped—given to implacable, never-ending hatred and revenge, vacillating of purpose, weak and changeable, and demanding nauseating fulsome of cringing praise from his worshipers, a God after the ant pattern would be very much more desirable.

Now let us examine a few of the negations our critic puts forth against the lecturer's positions. The fundamental point assumed in the lecture was, that ants, as reasoning animals, are in many respects the equal of man, and in some even superior; and if one puts himself forth as a public teacher in dissent, would it not appear as if the right thing to do would be to disprove it by honest argument? But Mr. Chapman does not seem to care for that sort of common-sense plan of action. He is evidently too enamored of self with the "Big I" style of swelling up and puffing an opponent out of sight. So he wanders off into much irrelevant talk about man's spiritual nature, and his interior excellencies over mere reason. In my pretty long experience I have frequently found, that where extraordinary superiority is claimed on the part of himself anything, mentally, socially or spiritually, that could give him an inferior understanding of the excellence of humility. If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to the fighting black ant, he must be permitted to entertain such human opinions of his capacity and attainments until by some means he can be caused to obtain more interior perception of that nature, and of those incident faculties pertaining to the human spirit, which gives true character, and makes the individual worthy of eternal life."

For pity's sake, what does the gentleman mean?

Suppose we put it this way: It is to be supposed the critic esteems himself vastly superior to the average human, and that he has swelled himself to very much after the style of the fabled frog, most thoroughly; and that he has not hitherto been able to detect in himself anything, mentally, socially or spiritually, that could give him an inferior understanding of the excellence of humility. If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to a man of expanding self-conceit and egotism, it might be well to refer him to that pertinent couplet of the poet Burns—

"Would some power the giftie gie us,
To see ourselves as others see us!"

In conclusion, I make bold to repeat Mr. Dawbarn's question: "In what does man's boasted superiority consist?"

CLEVELAND, OHIO. W. WHITWORTH.

For the Religio-Philosophical Journal.
Cook Asks for Readjusted Theology—In
Review.

Again Flavius Josephus Cook comes to the front in a series of "Monday Lectures." He introduces a new feature, for he allows questions to be written and placed on his desk. He reads and answers these before his lecture, off hand. Of the ten answered at his first appearance, it is wonderful how much Joseph Cook they contain. It's a nice dodge to extemporize answers to profound questions, apparently sprung suddenly. The promptness of Mr. Cook with his answers, would do credit to a trance medium. He ought to follow further that lead, and allow his audience to select the subject for his lecture, for surely a man so universal in his knowledge that he can answer a dozen questions off hand on any and every subject proposed, ought to be able to speak on one! if the scheme is to continue, the questions should be "readjusted" so as not to be so transparently "Cookey."

The prelude was an eulogium on Wendell Phillips. Strange that while alive, and engaged in the great work of his life, the pulpit was closed against him, and he was denounced as an infidel, and justly, for no man ever hurled more bitter invective against the church than he, and now from every sacred desk ascends nothing but praise of his great and noble character! The lecture itself is brief, its subject being, "Do we need a new theology?" He answers the conundrum which at present is puzzling the theologists more than the celebrated "15," by an unqualified yes, and gives sixteen reasons therefore. As even among those possessed of the greatest amount of so-called interior spiritual excellence, given to this sort of self-denial? Is it not the rather, that a large preponderance of humans, in such cases, prefer to act the part of greedy swine,—take the best share to themselves? Even the little sparrows that come hopping into the snowy yard in winter, set an example of brotherly love and unselfishness that might well be followed by the very best of men. Throw down a crust to a single stray bird, and he will instantly fly off to give the glad tidings of food supply to as many hungry ones as he can find, that all together may enjoy the feast. This is not much after the style of men hoarding up grain by millions on millions of bushels to force up the price it will cost the whole nation to eat, while thousands of men, women and children are literally half-starving.

And I venture to ask of you, Mr. Chapman, in what does man's superiority consist, if, with all his boasted spiritual interior, he does not attain to such brotherly sympathy and human affection as is here shown by these humble birds? You trot out the assertion, that some sort of interior quality outside of mere reason fits man for eternal life, with all the assurance of axiomatic authority; but in reality does it? Would it be inviolable to inquire, whether it might not be better to keep nearer to our finite line of vision, and see in what it makes him more worthy of in his present life? It was shown in Mr. Dawbarn's lecture, that the highest grades of ants lived together in large colonies, and ruled their conduct by such wise laws or understood regulations as secured the most admirable order, plenty and enjoyment. There was universal industry, temperate living, total absence of drunkards, loafers, criminals and mischievous self-appointed teachers, and crowning excellence of all, such lack of selfish greed, that each worked for the good of all, and not in gormandizing monopoly of huge possessions beyond the power to enjoy, wrung from hundreds and thousands of weaker brethren, thereby left to the misery and suffering of stinted deprivation. With all man's boasted Christian civilization, interior spirituality and belief in a personal God, has he anything to show at all comparable to this? In his grand march of civilized progress, of which press and pulpit ring out so much of trumpery and praise, what can he exhibit as the product of that peculiar interior excellence which makes him worthy of eternal life? We see one man ceaselessly struggling to attain greater means of selfish personal enjoyment than his brethren, heedless how vast may be the number who fall by the way and are crushed to beggary and crime in consequence. A competition so brutal, heart-hardening, inhuman and soul-destroying, that it fills the world with greedy thirst for wealth and lust, tyrannical power, corruption in government, dishonesty and gambling in business, cant and hypocrisy in religion, strife, enmity and almost universal oppression of the weak by the strong. His highest water mark of civilization swarms with jails, work-houses and penitentiaries; reckless extravagance in churches and private dwellings of the greedy few, while the great mass of the people are steeped in ignorance, want and the steadily growing gripe of poverty.

Anything of this in the ant kingdom? Not an idle tramp, not a millionaire, not one hoga-like greedy corporation, cheek-by-jowl with thousands of naked, half-starved toilers out of work and needing food. No signs of velvet-lined, costly built temples of worship, with extravagantly salaried divines preaching smoothly-spoken platitudes, to gem-robed pretenders, while all about them are men, women and helpless children by the hundreds, reeking in filthy, fever-breeding tenement rooms

—extortionately rented rooms in large part owned by those claiming to be full of the interior excellencies that would insure them a life of eternal bliss.

But, says our critic, in his sneering egotistical manner: "It is to be supposed that he (Mr. Dawbarn) esteems himself equal to the average human, and that he has examined himself as mental and spiritual being most thoroughly; and that he has not hitherto been able to detect in himself anything, socially, intellectually or spiritually superior to the fighting black ant, or some of its kindred races. If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to the fighting black ant, he must be permitted to entertain such human opinions of his capacity and attainments until by some means he can be caused to obtain more interior perception of that nature, and of those incident faculties pertaining to the human spirit, which gives true character, and makes the individual worthy of eternal life."

The editor stumbles against a truth and inadvertently gives it expression, and thinks Mr. Underwood ought to know that: "Pure science does not bother itself with Christianity, and cares nothing for its inconsistencies, or its contradictions."

Precisely so; and further, when mankind become cultured, they will care even less. This wonderful editorial, which is unique for its shallow pretense and bigoted egotism, concludes with the following remarkable sentence:

"We are safe in advancing the general proposition that the only man who has an interest in having hell abolished, is the man who has most reason to fear hell."

It is, then, selfish fear, and not the welfare of others which actuates the "Christian" world. It would be inferred that all good men would have an ardent desire to abolish a hell wherein their nearest and dearest friends are to endure eternal torture."

Ministers when arraigned for heresy, are not sentenced nowadays to the stake, but are deposited and gibeted in the bleak "I" of public opinion. Of a recent case, y' ask what was the offence? Was the poor Y' Achär immoral, impure, criminal, dishonest? Oh! no; he was only too honest! He had 4 convictions; his convictions troubled him and he would not be silent. He believed "that the sufferings of Christ were not a satisfaction for violated law; denied the personality of the Trinity, and was unable to believe that the material body will be raised at the resurrection."

By what right do a few men, self-styling themselves a "church," impose an unyielding, unchangeable creed and make eternal salvation depend thereon? It is to be noted that it is not transgression of vital moral laws, but the disbelief in unessential dogmas which few believe and none pretend to understand, that calls forth the denunciation of the church tribunal. These ministerial autocrats might convince themselves at the first dogma is false by placing their hands in the flame, for they would find thereby that there is no "atonement" for violated law; they have but to apply an axiom of mathematics to prove that three units is not equivalent to one; they have but to read their Bible to prove that the physical body perishes at death. The great current of thought sets past these grim formulas of the past, and their acceptance is a form rather than a living faith.

HUDSON TUTTLE.

ANTHONY COMSTOCK.

A Relative Gives the Lie to the State Invention Put Forth by D. M. Bennett and Rehashed by his Fellow Obscenists at every Opportunity.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 8th inst., you print the following paragraph:

"Comstock is a plaus pup, and yet while receiving a large salary for his scoundrelly services, he leaves his poor old father to live in rags and beggary." —Will H. Kernan in *Sunday Free-Lance*, Leavenworth, Kansas.

Mr. Anthony Comstock is a distant relative of mine, and his family and my own relatives in Brooklyn, N. Y., are well acquainted and exchange visits, and I know positively, without the possibility of mistake, that there is not one word of truth in the statement that "he left his old father to live in rags and beggary." I know that he did all that he felt that his means permitted him to do for his father, and more than some sons would have felt it duty to do. His father left a family of five children in this country years ago, depending upon the eldest son, at that time a very young man, and went to England where he married a young wife and had five boys born to him. After a time he became financially involved, and the sons in this country, Anthony being one, brought the whole family here to prevent the father from being pursued by the severe English laws relative to debt. When they arrived here, Anthony took one of his half-brothers to his home and cared for him as he would have done for his own child. He hired a house for his father and paid rent and supplied the family with provisions, to what he considered the full extent of his ability, as long as his father lived, which was for several years. When the old gentleman fell ill, Anthony employed a physician for him and gave him his personal care and provided the widow with nice mourning, and the boys with what clothing they needed, after the father had passed away. I know that Anthony did these things, and that he continued to do them notwithstanding much ingratitude shown him by one of the recipients of his generosity. I know nothing of Anthony Comstock's "scoundrel services," perhaps you are better informed upon the subject, but as I believe that you love justice I think it right to tell you what I know to be the truth regarding Anthony Comstock's treatment of his father's family; and you are at liberty to make this public if you see fit to do so.

M. M.

The JOURNAL gives place to the foregoing with great pleasure; and can vouch for the perfect truthfulness of the writer, who is intimately known to the editor and highly esteemed as a personal friend and zealous Spiritualist. In re-publishing the Kernan screed it was not for a moment supposed necessary to refute it, any more than it would be to deny the literal truthfulness of the "Arabian Nights" or Hazard's stories of materializations; otherwise the JOURNAL would have done so. Our correspondent has only to refer to the files of the JOURNAL to find commendatory references to Comstock's work. He has done an immense service in behalf of decency. That he has at times been too zealous and wrought oppression, may be possible, but this sinks into insignificance when compared with the beneficial results of his work.

IN REVIEW.

Mr. Underwood must have struck some hard blows in the West, to have reduced the editorials of the *Denver Tribune* to such senseless drivé. The editor hates Underwood a little more than any other infidel. He says:

"We confess to an intense and perhaps a bigoted opposition to infidel lectures. All the most cultured of them have learned that they know nothing at all.... These apostles of unrest are far behind the clergy in one respect. At their best they can only bring one to unbelief and doubt. The clergy have brought people to belief and peace. The thrumming over of the worn strings of a battered instrument, the weary repetition of the old half-known facts, the chatter about Christian persecution, the petty littleness about Darwin (who was a member of the Church of England), the prostitution of science and the gibb call of the roll of scientific names, are of a surface character and mean nothing."

Now, this sounds like a papal bull, but really is from the broad West, and shows that even there, ideas may become very narrow. The declaration that the clergy have brought the people to belief and peace, in the face of the patent fact that the world is full of doubt, doubt triumphant everywhere, and nations standing armed to the teeth, is certainly rich. To charge scientists, like Underwood, with "thrumming" "a battered in-

Sorrow is the porchway to joy, the path-way to maturity and peace. No one has ever become good or great who has not met and mastered sorrow.

Hersford's Acid Phosphate,

AS AN APPETIZER.

Dr. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and good appetizer."

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

ASPIRATION.

In the still air the music lies unheard;
In the rough marble beauty lies unseen,
To make the beauty and the music, needs
The master's touch, the sculptor's chisel, keen.
Great master! touch us with thy skillful hand,
Let not the music that is in us die.
Great Sculptor! hew and polish us, nor let
Hidden and lost, thy form within us lie.

Spare not the stroke! do with us as thou will,
Let there be naught unfinished, broken, marred,
Complete thy purpose, that we may become
The perfect image, thou our God and Lord.
—H. Boner.

CLIPPINGS ABOUT WOMEN.

In Amesbury, Mass., Mrs. B. S. Blake advertises as an undertaker; Mrs. J. Maginley solicits patronage in the hack and teaming business, and Mrs. C. R. Sargent announces herself as a piano-tuner.

The dangerousfeat of sliding down the Mount Washington Railroad on a board has been performed by Miss E. F. Coleman, who made the "three miles in one minute."

The largest individual sheep-owner in Texas is a woman, known all over as the "Widow Lan." Her sheep, more than 50,000 in number, wander over the ranges of two counties in the southwestern part of the State. They are divided into flocks of 2,000 head each, with a bossero and two pastores in charge of each flock. At the spring and fall shearings, long trains of wagons transport the "Widow's" wool to the market at San Antonio.

In the New York High Schools the same questions were submitted to boys and girls, and of 800 boys examined, 350, or about 45 per cent, passed. The girls did much better, 660 out of 722, or 73 per cent, being successful. It is easy to see where New York will have to look in a few years for the best scholarship. Base ball and boat rowing are yet safe in the hands of male collegians, and it seems to satisfy their highest ambition.

The Tribune thus describes:

"Mrs. Oliphant's new novella, 'Old Lady Mary,' deals with the supernatural with curious matter-of-fact simplicity. Part of the story passes within that probationary region whereto Mrs. Oliphant supposes that the disembodied soul first goes after its release. Lady Mary is a winning old dame who has neglected to provide for the young cousin who has been to her as daughter. Her spirit, tortured by remorse for this neglect, comes back to earth to punish, if possible, her cruel error. There is a wise lesson and not a little pathos in the description of the forlorn soul's unavailing struggle to do this."

And also a traveller in England says:

"In former days it was the custom to write words of wisdom on tombstones and underneath portraits. The 'older part of Huddersfield' glories in some of those lines, which a new and reckless generation may perhaps read in spite of the adverse handling of ancient orthography, and possibly profit therefrom. Here is one I deciphered on a picture in a haunted hall near Huddersfield—it is descriptive of the life of an honest Yorkshire matron:

To live at home in howsyverie,
To order well my famyly,
To see they lyne not idylla,
To bring up chilrene vertulye,
To relieve poor foulk willinglye,
This is my care with modestye,
To lead my lyfe in honestye.

WOMAN'S WORK.

The following excellent sense is from the pen of Jenny June, in the *World*:

"The girl of the period is in demand if she only knows how to work, if eyes and hand have been trained so that they can perform their functions skillfully. There is a scarcity of sober, skillful, persistent workers in almost every branch of trade and handicraft, and men who employ workers and are dependent upon them for the carrying out of designs, are beginning to look for women to supply the lack of zealous and earnest workers who love their work. A girl who knows what she wants and has patience, industry and perseverance, can now achieve it, let it be what it will, that can be achieved by personal effort. Women are wanted with mechanical and constructive faculty, with an eye for color and form, with less of the universal genius that expands itself in the multifarious trades of the housekeeper and more of special aptitude and training for the doing of paying work. The beautiful new glass-work opens a field which ought to furnish opportunities for women as well as men. It is an art easily acquired and immediately remunerative. Men can have had little experience in it, because it has been so recently introduced, and their superior mechanical facility, which goes, perhaps, no further than window glazing, could soon be matched by a true eye for color—a faculty which most women possess in a higher degree than men, because it has been cultivated, and by the possession of a finer artistic sense."

DRAWING AND ENGINEERING.

"For the acquirement of mechanical drawing, leading up to electrical and constructive engineering and architecture, there are now excellent opportunities for young women who wish to make a serious business of either of these high and honorable pursuits, in which there is no sex and which offer the same emoluments to women as to men if pursued with the same steadfastness and determination. A lady, disgusted with the work of an ignorant, drunken plumber, the other day, went to the proprietor of the shop from which he came and asked for a better workman. 'Madam,' he said, 'I have no better; good workmen are not to be had. I know how work should be done, but I can not get men to do it.' 'Get women,' said the lady. 'I will it and find the women,' retorted the plumber, 'and fix it so that my men shall not find it out; for if they did they would leave me.'

A KITCHEN UNION.

"Why do not women cooks form a trades-union, and women dressmakers, and prevent men from entering these employments? What is need for the goose should be save for the gander, too. The difficulty is that women lack not only training but organization, and they have not learned that one, numerically weak, becomes strong by being made to represent an aggregation. If they do not care to enter upon a policy of exclusion, and aggression, they have a right at least to make a place wherever and in whatever way they can. One woman's triumph over customs and prejudice paves the way for hundreds of others. Mrs. Mary Miller was not the first woman to successfully command a steamboat, but she has already done more good than all the rest who have shown the same ability, by demanding and obtaining the proper recognition of her

place and position. The argument with men, and one largely justified by experience hitherto, is that women are only strong through their affections; that on occasions and in order to save or assist some one dearly loved, they perform acts of which at other times they would be totally incapable. But this is all rubbish. Both men and women can be heroic in moments of supreme exaltation, but it is only when a man breaks down in steering a ship or in accomplishing any other piece of active and necessary paid work that he is willing the woman should try her hand, and if she succeeds the fuss that he makes about it is as much a tribute to her acknowledged superiority as to her skill.

ONE WOMAN.

I have myself seen a man fail, give up his business in despair, and go abroad, leaving his wife with the business embarrassed by debts and failure, and four young children to care for in his absence. This little woman, less than five feet high, weighing about one hundred pounds, had previously lived a strictly domestic life, asking her husband for every dollar as it was needed for household supplies, never receiving a cent that she was not obliged to account to him for—he entertaining the formerly common idea that women do not know how to spend or take care of money. Yet this woman during the year of his absence disengaged his business affairs, paid off part of his debts, re-established his credit, kept her house on the most economical basis, and when he returned placed the results of her labor in his hands, proud and happy in being able to do so, fell back into the old place, and will it be believed, so strong is the influence of habit and prejudiced opinion, that he soon began treating her as before, taking possession of all funds and calling her to account for the most trifling expenditures. Habit and custom, tradition and prejudice repress women infinitely more than affection inspires them, and the force, the intelligence, the skill, the quickness, the insight which would be so valuable if put to proper use are lost to the world.

Mrs. Mary Miller is not an exceptional woman, but she is a handsome and well educated one. She is of Southern "blue" blood, has a rich soprano voice and plays and sings charmingly. The habit of command is natural to her although she is possessed of the finest, most attractive manners. She is very witty and interesting in conversation and tasteful in dress, though very quiet and refined; wears No. 3 shoes and No. 6 gloves, and is one of those, so says a friend who knows her well, 'who can walk through the hardest and darkest places without soiling her garments.'

There are many women like this who are wasted upon "society"—who wearily go through a routine which is sickening to soul and body, and can not do otherwise because the invisible walls which are built up around them forbid it. There is not much to be done for the women of to-day, but there is every thing to be hoped for the young girls if they are only released from conventional bondage and encouraged to cultivate and apply their faculties to some useful and needed purpose—stop decorating the butter-tub and make the butter.

BOOK REVIEWS.

[All books noticed under this head, are for sale at o can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE ABSENCE OF DESIGN IN NATURE. A Lecture delivered before the Philosophical Society of Chicago, November 24th, 1883. By Prof. H. D. Garrison. Chicago: Max Stern & Co. Price 10 cents.

The typographical make up is very good, and striven through the pages are many keen thrusts at the miracle worshippers and theologians generally. How would it do to try talking a little common sense, taking on a middle ground? The Professor will permit me to say in the first place that he has not played fair. The title page incites us to anticipate an attempt to show the "absence of design in Nature"; yet he spends his strength in proving the incompleteness of some of the designs, and hence the non-existence or imperfection of the designer. Now we understand the question at issue to be: Is there conclusive evidence of design in Nature or is there not? The query is not, who or what designed natural laws, forms, processes; or whether the designer, himself or himself, was designed by some intelligence still further back and more original. That is a position further on, and very possibly beyond our limited powers. Neither is it useful we should at present demonstrate it. There is no practical issue therein. Nature as a whole is a pretty broad fact to which we appear to be tied, and there is enough in it to keep us all engaged, heads and hands, without trying to get behind the scenes too far, where we have no power, and where the tools of our trade will not operate. I tell you "there are mountains all the way down" when you go to hunting back for that great original designer at first hand. Better keep within your depth in shallow water.

Evolution! Why, of course, every sensible person believes in evolution to some extent at least. We saw a short time ago in one of the monthlies, how an artist was "evolved" from a paint pot with a brush in it, and some gods of paint running down the sides. I tell you it took only five or six coats to do it, and Mr. Artist came out like life with hair on his face, like artist generally. Now, this might be believed by as lively an imagination as some of our theological brothers have; but I never could see for the life of me, how this cat of ours (that affects to lay beside my paper as I write), could have been evolved from a bunch of mud without some intelligent power having done some thinking and designing about it. There is that culling little ear at the base of the main ear, for instance; some tomatc, you will say, scratched a slit in it to start with; but why did not some other tomatc scratch another slit in a fresh place? We have often seen such slits, but never saw them evolve into an ear. But suppose they did, on some mamma cat ages ago (you know it is much easier to believe a thing that happened ages ago), how came the mamma cat to transfer it to the kittens? Ah! there is the rub. Some intelligence in nature must have organized a hidden law whereby the spiritual germ takes in the essence of reproduction and forces "like to beget like."

You think, Mr. Professor, that the art of the optician has got ahead of nature in her planning of the human eye. I quote a more critical comparison would disprove even this, and I feel very sure it will be a long time before human art will plant understandingly in the embryo of either plants or animals new spiritual forces that will continue to produce material forms according to our thought or fancy. The great designing power is plainly far beyond us here.

There, again, are our said cat's feelings alongside of his mouth and above his eyes, just long enough to indicate a passage for him silently in search of prey. The tomatc's scratch (poor in the other case) will in no wise answer here; nothing can, as we imagine, but a designing power controlling and arranging the most hidden life powers and needs of the animal, far beyond human skill.

Have you never observed, Mr. Professor, that this material world, in connection with which we live, is entirely controlled by hidden powers—spiritual powers—if the very name does not affright you? All forces hide from your sight and sense. An everlasting miracle seems to possess the world, yet you realize it not because it appears to be lawful, regular and ever present. You have got used to it. You cannot rationalize the very power and means by which you pen or speak your lectures any more than you can bring to sight the attraction and momentum combined to lawfully produce the orbital revolution of the great comet of 1882, throughout its period of eight hundred years. The wind, they say, "bloweth where it listeth" and the water falls according to its wont; but the controlling powers are gravity and heat—both hidden from you—both in the occult—both related to the spiritual.

The very steam that draws your train from city to city, is invisible while the power is in it. Were your

cylinder transparent, nought would be seen but the vibrating piston-head, like a magical shuttle of force, weaving the web of power invisible. When the live steam leaves the 'scape pipe, when condensation commences and it assumes visibility, its power has gone into the rolling train, and the visible vapor is limp and worthless. When the leaves unfold and the flowers bloom, it is by virtue of a law of force beyond your pen. Thus it is throughout, that the outer and material is but the expression of inward and invisible force; and it is in this invisible realm that we must go to seek for the intelligence and "design in nature." No rubbing together of dead matter, no surrounding of matter by matter (environment) can develop intelligent forms. They must come from the contact, co-operation and intelligence enstamped upon the invisible laws of development.

ABSENCE OF DESIGN IN NATURE.

What! does not the human mind design the watch and the locomotive? Does not the bird design its nest? Do not the foxes and the badgers design their holes? And are not the man, the bird, the fox, the badger and all other sentient things that design (either by instinct or by reason), in nature? Mark this: Is it not axiomatic, that the power (it God or Nature) which has already evolved a design must itself be a designer? Is it any harder for you, Professor, to conceive of an all comprehensive intelligent designing force in nature than it is for you to explain the origin of the designing power of man, or any other designing animal, that is present in nature, as a fact forever staring you in the face? If you call it instinct in the lower animals, it shows but design impressed by law upon the animal's life powers.

Tell you the rationale of these things is only beyond our powers; it is useless to batter our limited brains against them. I think we had better wait until we enter those invisible realms where hide the secrets of all force; that world of realities towards which we are all travelling, before we pronounce with positiveness concerning what is past our comprehension. This, in some things, you appear to do, and here is the safe, middle ground of the true agnostic. But doubtless you perceive the pith of my argument against the position assumed on your title page, and must either surrender it or narrow down the statement of its premises. Let us briefly recapitulate:

Nature (understood in its most enlarged sense) having in some way produced the material form of man, by through which is exercised intelligence and design, demonstrates at once the existence of designing power and intelligence in her own constitution; for would it not be absurd to suppose that the power which evolved intelligent designers, was not itself more supervincently capable of designing? Nay! would it not be entirely rational to admit that this power, having organized man as he is, out of, or partly out of crude material, could as consistently organize still higher and more powerful individualized intelligences, from more refined materials and essences abundant in Nature's kingdom?

Why not commence, in thought at the cave-dwellers of the remote past, and take thence one step forward to the intelligence, the strength, the power of this scientific-designing age? From the club and stone hatchet to the repeating rifle, the rifled cannon and the locomotive; from the bark canoes to the steamship; from the cry of the savage to the voice of the telephone and the telegraph encircling the world; from the hieroglyphic scratched upon the stone to the thought-disseminating power-press; from the vacant gaze at the moon and stars to the reach of the telescope, the measuring and weighing of the earth, the sun, the moon, the planets; let us, I say, take one forward stride from then to now, and thence taking one more of equal reach, where are we? We have eaten of the fruit of the Tree of Knowledge, and have become almost as gods in power and purpose.

Mr. Professor, how do you or I know there is not a force in nature to develop, in some of her limitless kingdoms, this last ideal, as well as the now and here existing fact? Intelligent designers of various grades are before us. By what authority dare you limit the power that has evolved the present from the lowest, from evolving onward and upward to the supernatural? There is no need for stalling our imaginations on the ultimate or infinite. On these we may wisely be agnostic. Let them go. We have enough, and will pause our wings full, resting upon the possible and the probable.

A few words more, if you please, in which I am compelled to be brief. Your position and arguments as to the present imperfect condition of this world, are surely correct; but that does not prove the imperfect thought of the designer and upholder. This is hard to do unless we could fathom the ultimate ends and purposes to be attained. If those purposes should prove to be the development and education of sentient creatures from lower to higher estate, with the greatest accompanying measure of enjoyment in existence, it is not probable that through imperfection—still from the lower and imperfect to the higher and better—will lie this path of "greatest measure, especially if, for every incidental pain and suffering, there should be provided by law, its inevitable compensation?" These are deep questions; but a word to the wise is sufficient. When we know more we may be able to solve them.

In attacking the theologian's God you seem somewhat to adopt the boy's plan of building his own cob-castle for the purpose of kicking it down. You argue against an omnipotent, omniscient and infinitely perfect Divine Being. Whatever the theologians may say, this supremely perfect Deity is, not their God; they have never yet risen practically to such an idea. Their God is anthropomorphic, and ever has been throughout the reign of sacerdotal power on earth. He is man-like—and hence limited in power and wisdom, variable, jealous, revengeful. "The Lord is a man of war," "The Lord of Hosts is his name," yet growing better as man grows better. Neither you nor I can prove the non-existence of anthropomorphic Gods. We have had them sometimes on earth; we may have them in more advanced realms.

I close by suggesting that we endeavor all that is possible to grow more and better Gods than the world has ever yet seen.

J. G. J.

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Hartford, Ct., for a copy of the Poultry World, and it will tell you.

HARTFORD.

Relgio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

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SPECIAL NOTICES.

The RELGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELGIO-PHILOSOPHICAL JOURNAL are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 22, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Past, Present, Future.

With this number of the JOURNAL begins the eighth year of its existence under the present management. Progressive yet conservative, aggressive yet cautious, iconoclastic yet constructive, has the JOURNAL always been; fearless in pursuit of truth; independent in all things, neutral in nothing; always having opinions of its own and ever ready to express them, and to back them up with an incontrovertible array of evidence. Ever ready and eager to defend the oppressed, encourage merit, stimulate honest mediumship, and fair and free investigation, has the paper been from its first issue in 1865. That such a paper should have its ardent friends and bitter enemies was inevitable. To conduct a publication in the interests of a cause involving so many complex and little understood problems and having such a heterogeneous following, is no easy task even where a well settled policy of neutrality on most questions is pursued. How much more difficult the task, then, for the conductor of such a paper as the RELGIO-PHILOSOPHICAL JOURNAL.

It would be superfluous to here epitomize the history of the paper, for it is fresh in the minds of most readers; its mark can be recognized on every page of the history of Spiritualism during the past nineteen years. Those who know its record can forecast its future course and rest certain that the paper will ever be found voicing the clearest thought and latest discoveries in its special field; ready to grapple with every new emergency; giving stalwart aid to the worthy; aiding in all humanitarian and philanthropic reforms. The betterment of man during his earthly life, as a preparation for the life to come, will continue the leading aim of the JOURNAL; and in this is, of course, involved the stupendous subject of spirit communion and manifestation in all its multiform phases.

The editor-in-chief and proprietor, with a heart too full of gratitude for adequate utterance, acknowledges his deep obligations for assistance rendered by his co-workers on both sides of life. Were it practicable and space permitted he would like to mention by name the long, long roll of writers, mediums and lecturers who have ably and warmly assisted in making the JOURNAL a mighty instrument in the hands of the Spirit-world for working out beneficent plans in the interests of man.

He takes this opportunity to sincerely disclaim all thought of appropriating to himself the honor of effecting the salutary reforms in the movement which were so essential to permanent constructive work. Circumstances placed him in a more conspicuous position than some who were working with him, but the credit for the work done is not his; it is the common property of all faithful men and women who have aided to the best of their ability in its accomplishment. Had he not been in the front some other and more able one would, and were he to pass from this life as suddenly as did his lamented predecessor, the gap would be instantly filled and the work go on with increasing activity and effectiveness; for behind it all are ever-active, never-dying principles stirring the hearts and inspiring the intellects of millions in earth and spirit life. Men may come and men may go, but the ear of progress will move steadily onward and upward.

In last week's issue and in this are published

ed commendatory words from such representative men as Andrew Jackson Davis, Giles B. Stebbins, Hudson Tuttle, Dr. Eugene Crowell, and D. B. Home, than whom none stand higher or are more competent judges. Grateful and encouraging to him as are these and other spontaneous utterances of noble writers and mediums, their value, to the world, lies not in the eulogistic words bestowed upon the editor, but in that they record progress of the great body of Spiritualists, and a vast improvement in all that pertains to Spiritualism; and this is the reason of their publication; such evidence carries inspiration to the heart of every subscriber, and arouses all to renewed activity in the good work.

Nearly six years ago there appeared in the JOURNAL an editorial which it seems well to reproduce at this time in order to assist the reader in taking a retrospective view of these eventful years:

A prominent medium and inspirational speaker writes us that when soliciting subscribers for the JOURNAL, he is sometimes met by the inquiry: "Is the editor a Spiritualist?" We hardly think any regular subscriber or careful reader has the least doubt on that subject. The editorial page of every issue contains an affirmative answer to the question. The editor of the JOURNAL is a firm and steadfast Spiritualist, the assertions of pseudo mediums and their dupes to the contrary notwithstanding.

He has sublime confidence in a future life and in spirit communion. This confidence is based upon absolute knowledge of spirit phenomena. Possessed of this certain knowledge, he is enabled to look calmly and serenely upon the downfall of the huge superstructure of fiction which has been reared by illegitimate speculators in Spiritualism and bigoted ex-church members, who have not outgrown the blind superstition of their early training.

Spirits, who, when on earth, were reckoned among the wisest of men, have the RELGIO-PHILOSOPHICAL JOURNAL in charge, and the editor believes every issue of the paper is carefully scrutinized by them before publication. These spirits have for many years been preparing the editor for the work they have for him to do. Years ago they told him clearly and with great minuteness of detail what was before him, and he has been an ardent, earnest co-worker with them; never surrendering his own judgment, but always acting up to his highest reason after due consultation and advice.

The RELGIO-PHILOSOPHICAL JOURNAL is rapidly rendering it more and more difficult for the hordes of vampires who infest the ranks of Spiritualism to palm off their wares upon the public; for this, the editor must, of course expect, and he is prepared to receive, their most bitter maledictions. Not being able to find a soiled spot in his public or private life, after the most careful scrutiny, the only resource of these pests is to traduce his motives and declare he is not a Spiritualist. To offset this class, the RELGIO-PHILOSOPHICAL JOURNAL has a large and constantly increasing list of highly intelligent subscribers, and the editor has the very great honor and pleasure of possessing the entire confidence and warm personal friendship of very many of the representative men and women in the ranks of Spiritualism.

In the same mail which brought the letter spoken of at the commencement, there came a short message from one of the most gifted authors and Spiritualists—a man whose name is familiar to millions, and whose memory will be revered by millions yet unborn. Speaking as one having authority he says:

"I know very well that the fight in which you are engaged is 'the good fight' and I have full faith in your just victory; it will, however, take much time and impose severe trials. BUT YOU MUST GO FORWARD!"

Go forward he will and in time hopes and believes that many good people who now fail to understand him, or honestly oppose him, will be numbered among his most steadfast friends. In conclusion he requests that subscribers will confront with this statement those who, honestly or otherwise, assert that the editor is not a Spiritualist.

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The constructive work in Spiritualism has begun and during the coming year this will become clearly apparent to all. Now is the time for all who approve of the motives and objects of the JOURNAL to redouble their efforts to increase its influence and circulation. Very shortly the JOURNAL will afford its friends new methods of aiding it, which it is hoped they will eagerly avail themselves of to the end, that glorious and beneficent results may follow.

RELGIO-PHILOSOPHICAL JOURNAL.

Another Blizzard for the Blissses—Christina Crushed Again.

[Boston Daily Advertiser, March 8th.]

There is no end to the folly of the credulosity. Those who have never seen the spread of the materializing spirit seances in this city during the past year can hardly enough of this. Last night Mrs. Bliss of 30 East Street, began, as usual, by explaining that this session was her religion, and then followed the usual juggling. A figure in white appeared, and then "Little Billy," a dark nautical costume, and then another figure in white, very demonstratively affectionate to some of the sitters. The audience grew impatient, and threw his arms round the figure as she danced up to him, crying "Stay, oh! stay!" The spirit (?) struggled violently in a very feeble way and half a dozen of the persons who were managing the session threw themselves upon him and dragged him back. The spirit (?) ran out into the cabinet, followed closely by some of the observers, which were lighted and blown out by the confederates. The gas was stopped up, but still more matches were lighted and another burner found. One of the gentlemen was collared and dragged out, but he slipped back into the chair. The medium was then on the floor with a stalwart friend holding over her. Her dress was torn and her stockings were visible. Her head and neck were entirely bare, but the muslin robe which she had worn as a ghost was wrapped round her waist and tucked under her. Her dark dress she had caught up and pinned around her shoulders. The cap and little bonnet were torn which she had worn as "Billy" were lying by her. Her stockings were torn and she had picked up and preserved by the investigating party. Meantime, there was a regular tumult outside, ending in the turning of the little party out into the hall and locking the door. Before they left, the medium had succeeded in getting her dress partly on, but was afraid to go out in it, so she put on her paraphealism. "Altogether," says one who was present, "was a complete exposé of a plain humbug. Doubtless some persons present."

There is no end to fools. But half a dozen or more gentlemen saw the whole thing, and there can be no doubt about it."

Judge Cross and T. R. Hazard should at once unite in a joint note to the *Advertiser*, explaining that there was no fraud; the medium being merely "entranced" and supplied by the spirits with a wardrobe; "Little Billy" being only the unconscious medium "disfigured," as Judge Cross calls it. Fortunately for Hazard, it cannot be in the nature of things be very long before he will "know how it is himself," for the true inwardness of the Yankee materializing factories is becoming more and more apparent. The *Advertiser*, in its announcement and too aristocratic in its typical expositions, and too complacent in its treatment of the spiritualists, mind readers and frauds, and classed its advocates in term not very complimentary. You charged them as fostering drunkenness and laxity in the marriage relation, which charges I deny, though not claiming that Spiritualism does not more perfectly the balance of mankind. But I can assure you that just as good imagery relation of life. When I tell you that the stray sheep and shepherds in the fields of the Lord will not number those of the Spiritualists, it is no guess. But to mirror the fraticles of humanity is not my purpose. Let me say to you that I do not think one man can truthfully do more for millions of people. I say that Spiritualism has come to stay, and if you choose to stay in the buck ground and not go to the sheepfold, that is your privilege as it is mine to be a Spiritualist.

The religion of to-day is altogether too showy in its announcements and too aristocratic in its typical expositions, and too complacent in its treatment of the spiritualists, mind readers and frauds, and classed its advocates in term not very complimentary. You charged them as fostering drunkenness and laxity in the marriage relation, which charges I deny, though not claiming that Spiritualism does not more perfectly the balance of mankind. But I can assure you that just as good imagery relation of life. When I tell you that the stray sheep and shepherds in the fields of the Lord will not number those of the Spiritualists, it is no guess. But to mirror the fraticles of humanity is not my purpose. Let me say to you that I do not think one man can truthfully do more for millions of people. I say that Spiritualism has come to stay, and if you choose to stay in the buck ground and not go to the sheepfold, that is your privilege as it is mine to be a Spiritualist.

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Search after "Slade."

The following telegraphic correspondence is sufficiently clear, and needs no comments to add to its perspicuity:

NIGHT MESSAGE.

LITTLE ROCK, Ark., March 13, '84.
TO JOHN C. BUNDY, EDITOR OF THE RELGIO-PHILOSOPHICAL JOURNAL, Chicago.

Dr. Charles Slade advertises to show here Sunday night under auspices First Society Spiritualists of Boston. What is his reputation? Answer immediately at my expense.

GEO. D. SEARCH, of Wichita, Kan.

REPLY.
TO GEO. D. SEARCH, Little Rock, Ark.
Charles Slade is a vile fraud. Has never been recognized (as a medium) by Spiritualists. Jail him! JNO. C. BUNDY.

Despite the warnings of the Spiritualist press, for several years past this fellow, who travels as "Dr. Charles Slade" has continued to gather in the gullible and curious in all parts of the country. He so words his advertising as to create the impression that he is Henry Slade. The stale old fraud, Anna Eva Fay, who has also been denounced innumerable times by the Spiritualist and secular press, is reaping a harvest in Texas and the Southwest, by subsidizing impudent country papers published by scabs.

Dr. Henry Slade is at Atlanta, Ga. He contemplates visiting New Orleans, Nashville and Norfolk, Va.

In last week's issue and in this are published

Another Blizzard for the Blissses—Christina Crushed Again.

[Boston Daily Advertiser, March 8th.]

rested their hope entirely upon God and prayer; but now, as one of the ladies in her remarks said: "While we shall not be less prayerful, we know that we have got to reach the drunkard in another way; we do not expect God to work a miracle upon him," or words to that effect. Dr. Julia Holmes Smith spoke of the alarming extent to which women stimulate upon quinine. She said that out of fifty cases where young girls had broken down in the High School, she had traced forty of them, and found the fathers moderate drinkers, and that the mothers habitually used quinine.

Episcopacy versus Spiritualism.

The *Every Day Enterprise* is sent us from Michigan City, Ind., with a correspondence between Rev. J. J. Faude, an Episcopal clergyman of that city, and Samuel Eddy, a Spiritualist. The clergyman had given a lecture on Spiritualism, and an open letter to him, from Mr. Eddy is published in the *Enterprise*, with Mr. Faude's reply, from both of which we extract: Mr. Eddy says:

On Feb. 3d, 1884, you announced your subject, Spiritualism, in which you denounced the mediums as tricksters, mind readers and frauds, and classed its advocates in term not very complimentary.

You charged them as fostering drunkenness and laxity in the marriage relation, which charges I deny, though not claiming that Spiritualism does not more perfectly the balance of mankind.

But I can assure you that just as good imagery relation of life. When I tell you that the stray sheep and shepherds in the fields of the Lord will not number those of the Spiritualists, it is no guess.

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I say that Spiritualism has come to stay, and if you choose to stay in the buck ground and not go to the sheepfold, that is your privilege as it is mine to be a Spiritualist.

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announcements and too aristocratic in its typical expositions, and too complacent in its treatment of the spiritualists, mind readers and frauds, and classed its advocates in term not very complimentary.

In conclusion let me say that I am thankful to you for your lecture, as I truly believe that it will be the means of producing thought among those who have scarcely any idea of what it is. Are all these people whom we have known long and so well, and in whom we have found no guile, guilty of these sins? We will look into this matter. I will in all conscience speak for the sake of the world, and for the sake of those who have been deceived by it. I will do my best to make known to the world that there is no malice in the spirit of the medium, but only to get at facts, for I have many warm friends in the churches whom I would not willingly offend, and you, dear sir, I will always meet as a brother, and consider you well learned in everything (as far as I have observed), excepting the spiritual philosophy.

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The Episcopal Church is ahead. Bishop Doane of Albany, has licensed Mrs. Sarah F. Smiley to read and explain the Scriptures when invited to do so by the rectors. How many rectors will "invite" her to do this is unknown, and as she is only to teach women, the permission may not amount to much.

The prizes recently offered by *St. Nicholas*, for the best original illustrations by young artists under seventeen years of age, brought more than nine hundred pictures under the notice of the judges. The names of winners and reproductions of the successful drawings will appear in the April *St. Nicholas*.

In view of the existence of the foot and mouth disease in Kansas, the cattle-breeders of Central Illinois urge Senators Culom and Logan to press the passage of the "Animal Industry Bill," and to oppose the House amendments, which, they assert, destroy the usefulness of the measure.

The week's business failures throughout the country, as reported to R. G. Dun & Co., for the United States were 174; for Canada and the provinces, 42. Total, 216, as compared with 272 last week. The decrease is principally in the western, middle, and New England States. Canada has the same number of failures as last week.

An explosion in the mines of the Southwestern Improvement Co., at Pocahontas, Va., has killed 155 men. The mine has sealed up for the purpose of smothering the fire. None of the bodies have been taken out. Such an "accident" as this ought to be impossible. Has anybody thought of the miner since Sir Humphrey Davy invented his lamp?

The Boston *Courier* says: "A Texan who has lost both arms has learned to shoot his revolver with his teeth. How does he reach his hip pocket? It must be very unhandy, to say the least." Easy enough! His breath has fire enough to explode a howitzer; and west of the Mississippi the boys shoot from the hip, to save time.

Archduke John of Austria has published a pamphlet on Spiritualism. He recounts his unmasking of the Spiritualist Bastian. The Archduke says Spiritualism is cherished in huts and palaces, and its adherents number two millions. As there is no way of even approximating the number of Spiritualists, every one is at liberty to estimate for himself.

The Council called to consider the matter between Rev. Dr. Newman and the Madison Avenue Congregational Church, New York City, have decided that "we see no evidence that Dr. Newman has ever become permanent pastor." Wonder if the Rev. Dr. will not still hold on to that \$10,000 a year, spite of this decision. He must know how, for he has lived in Washington.

A telegram announces that Oxford University, England, has decided in favor of co-education. Young women will be admitted on equal terms with young men. Miss Emily Faithful, the friend of woman, says in an interview with a reporter that she does not think this is literally true; that it is more than likely there is to be an opportunity for women at Oxford, similar to the Harvard Annex.

Mr. Talcott Ormsbee, who in years past was prominent in business and insurance circles of this city has taken the special agency of the Dwelling House Insurance Company of Boston. His field embraces a large territory west of the Mississippi River. Mr. Ormsbee has established his headquarters at 205 North Fifth St., St. Louis, Mo., and is prepared to establish local agencies within his department. We commend both Mr. Ormsbee and his company, and recommend wide-awake agents to establish relations with him.

"Everett," a leading contributor to the columns of the *Christian Recorder*, the organ of the colored people of Philadelphia, earnestly lifts up his voice against the marriage of a white man with a black woman or a black man with a white woman. He mentions no names, but takes "the recent marriage" as his text. Evidently "the recent marriage" sorely displeased Everett. "Such a step," he writes, "only makes the white men more careful with their daughters lest they get acquainted with colored men; and so, on the other hand, should the colored men protect their daughters and sisters from the white men."

The *Inter-Ocean* reports that healing by faith has broken out in the Episcopal church. All right; conservatism must stand silent in the presence of facts. A Miss Fanny Curtis, a lady about forty years old, who has been a sufferer from disease for twenty-three years, incapable of walking more than a few steps at a time, claims that the Rev. Arthur J. Sloan cured her in an instant, by faith and prayer, a week ago, and she has remained well since. In the evening of the day she was cured she walked to Christ church a quarter of a mile away. Mr. Sloan on being questioned about the case, said: "I do not place the cure of Miss Curtis on the list of miracles at all. As long as her faith continues she will remain healed." Mr. Sloan has advanced, has discovered that what was called a miracle is only natural. Spiritualists learned that long ago. The next step will be for Mr. Sloan to discover whether the faith acted directly to remove disease, or by exalting the spiritual nature, enabled loving spirits to approach, manipulate and heal the sufferer.

Religious cranks are becoming quite numerous lately. New Haven has been experiencing a religious revival which is creating great excitement and drawing large attendance. One night lately the church was crowded and several arose for prayer, among them was a young man named Trenton Warren, who became very much excited. Drawing his revolver he shouted, "The Lord be praised," and began shooting at his left hand, which he held up. Before he could be overpowered he put four shots in it. He will have to be sent to an asylum, as his mind is greatly affected. At Hillsboro, Ill., another exciting scene lately occurred in church. Among the converts was one Patrick Henry. It seems a bitter feud has existed between Mr. Henry and Mr. Chas. Seymour. A few nights ago in the midst of the revival, while the pastor was exhorting the unconverted to seek salvation, and the altar was thronged with weeping mourners, Mr. Henry suddenly rose in the audience and began a tirade of abuse against his fellow church member, Mr. Seymour, but was finally restrained by the pastor. Mr. Henry then rushed frantically to the altar and publicly demanded that his name be erased from the books of the church, saying, as a reason for his strange action, Mr. Seymour had called him "a liar and a thief." Mr. Henry then left the church in great anger. The occurrence has caused much comment and many think Mr. Henry is going crazy.

The trustees of the University of Pennsylvania have under discussion the question of establishing a new laboratory in which can be conducted chemical experiments relating to the industrial arts.

A Medium, Author and Philosopher Recalls the Past, Speaks of the Present, and Predicts the Future for the Spiritual Movement.

To the Editor of the Religio-Philosophical Journal:

If I am not mistaken, the next number of the JOURNAL completes the seventh year since its editorial management was forced upon you by the sad and untimely death of my friend S. S. Jones. The task was far greater than you or any one supposed it to be. It is well we do not know the events the future has in store for us, else we should be vanquished in the beginning by our doubts and fears. When you took the management, Spiritualism was in a critical state of disintegration, and it were difficult to determine which was doing it the most harm, credulity or rascality. The crisis has passed, but it has been a momentous struggle, and strange to say in doing this vitally essential work of clearing away the rubbish and presenting Spiritualism as a science, philosophy and religion to the world, you have met misrepresentation and abuse; endured the viper tongue of slander and misrepresentation, before which most men would have lost courage and failed. I have said from the beginning, if it were you only, you personally, moving for your own purposes, you would fail; but it was not you. The power of the Spirit-world forced you into the course you were taking; a course which ignored the dictates of narrow policy, and regarded lengthy subscription lists as nothing compared with the truth. Policy, trimming, tacking to every breath that blows, and compromising with sin may succeed for a time, but the only permanent success is based on the eternal truth, and a strict adhesion thereto. It has been seven stormy years, but you have now the satisfaction of seeing the clouds drifting away, and the promise of a clear day. The slanderer and defamer have received their deserts and become a loathing to all right-thinking people; the loud-mouthed and brazen "social" element is sinking out of sight and a calmer and more thoughtful—perhaps more conservative class is coming to the front as representatives of the cause.

The JOURNAL as a great center to which the best thoughts of its world-wide constituency gravitated, and from whence they are emanated, you have the satisfaction of knowing, has been a great power in bringing about this desirable result.

Your course has made Spiritualism respected by the secular press, as it has never been before, and compelled an honorable recognition of the cause as a great religious movement worthy of report and just mention. But, my dear friend, your work ends not with victories won; the hour of rest has not come. You will never lay aside the harness. Now comes the great work of reconstruction; the building of a structure wide as humanity, and profound and high as God. The best of us can only bring a brick, a little mortar, perhaps a stone for all or ornament, but each doing his best, the temple will rise fair in proportion as a dream of Alhambra, for the architects and builders have power and knowledge we know not of.

HUDSON TUTTLE.
Berlin Heights, March 8th, 1884.

South Side Medium's Meeting.

To the Editor of the Religio-Philosophical Journal:

This organization, meeting at 2730 State Street, has passed through night to light; through storms which threatened destruction, often, but it has weathered them all, and seems to be most prosperous and efficient. Their room is large and nicely furnished; they have a good organ, well played by Miss Langley, a large and well-drilled choir, efficient officers and a large attendance. On Sunday morning last, after a brief address by Mr. S. A. Danforth, the President, Mr. D. M. Cole, of Brooklyn, congratulated the conference upon the signs of prosperity so visible, and urged that Spiritualists should take a step in advance; should become active helpers, by giving money, clothing, counsel, and aid of every sort to all the needy whom they could reach. The address was warmly received, and Mrs. Ahrens followed in the same range of thought, pleading, in addition, for the charity that "suffereth long is kind;" for more perfect consecration to the truth. Then the Babcock sisters sang, "A city just over the hill," to the great satisfaction of the audience. After an exceedingly energetic speech from Mr. Longhurst, a number of mediums made addresses, and all of them seemed spirits present. One of these, Mrs. Isa Wilson-Porter, gave greeting to Mr. Cole as a representative of Spiritualism from the East, recalling the pleasant times, the control, E. V. Wilson, had had in the city of Brooklyn, and declaring his unabated interest in the cause of Spiritualism. This medium gave a number of tests in characteristic E. V. Wilson style, giving year, month and day of the events noted. Judge Holbrook being called for; gave a pleasant, gossipy discursive address, on everything in general and closed the session with a few well-chosen words. It was a thoroughly enjoyable meeting, but too long by at least an hour.

VIATOR.

West Side Conference.

To the Editor of the Religio-Philosophical Journal:

The attendance at this active association which convenes at 619 West Lake St., on Sunday last, was not as large as it ought to have been, but it was serious and deeply attentive. Mr. Sawyer made the opening address. He preached what I have somewhere seen characterized as "the gospel of unbelief" in many things, especially Spiritualism. Of course there were eager and earnest defenders, among whom were Dr. Adam Miller and Mr. J. Simmons, the former of whom presented a solid array of facts, unexplainable by any hypothesis but spiritual, and with flashes of quaint humor calling forth smiles and applause, while the clear-cut logic of his argument demanded and received the closest attention of the audience. Mr. Williams presided efficiently and the music was of a high order. I am told the conference is making elaborate preparations to celebrate the coming anniversary. There is nothing so conducive to intellectual and spiritual growth as an orderly and judiciously conducted conference, and this one, under the management of the veteran Williams and the zealous Trefrey, gives promise of great usefulness. The writer advises all interested to attend regularly and take part in the meeting.

MASON.

Mrs. C. B. Wilbour, formerly of New York, and one of the founders of the Sorosis, and whose name our readers are familiar with, lately gave a ball at her home in Paris, France, in honor of Miss Emma Nevada, the young American prima donna.

D. F. Trefrey writes: "The Spiritual Light and Truth Seekers will celebrate the 25th Anniversary of the advent of Modern Spiritualism, in Lester's Academy, 619 West Lake St., on Sunday the 30th of March. Addresses will be delivered by D. M. Cole, Dr. D. P. Kuyser, W. H. Blair and others. Mr. Cole's subject will be "Self-Preservation." The morning session will commence at 10:45; the evening session at 7:30. A grand conference of speakers and mediums will be held at 2:30 P. M. The subject for consideration at the conference next Sunday at 3 P. M., will be: "Does nature teach the immortality of the lower animals as well as man?"

We would advise our subscribers to keep a file of the JOURNAL. We are constantly in receipt of letters and telegrams inquiring the record and standing of such impostors as Carrie Sawyer, Annie Eva Fay and others. We do not care to advertise such persons after having once given their standing. Turn back to your files occasionally, or cut out and put the items in a scrap book.

David Weeks, a prominent Spiritualist, lately passed to spirit life at his residence in Wauseon, Ohio. At one time he was a distinguished Methodist preacher. H. H. Ham, a young lawyer, delivered the funeral address.

Mrs. E. S. Silverston has removed to 20 S. Ann St. Business, test, medical and psychometric sittings. Will answer calls for platform sittings at meetings.

Dr. D. B. Morrow of Sherman, Texas, writes: "A good medium would do well in Texas, if we may judge of the reception that frauds receive."

The April *Century* will contain two thoughtful papers on matters of current discussion, in which Mr. Walter B. Hill gives the Southern view of "Uncle Tom Without a Cabin," and as a citizen; while Prof. Samuel Willard reviews the tendencies of the latest scientific theories under the title, "The Destiny of the Universe."

The *Continental* Monthly part forms a large and handsome Monthly. It contains every month from 12 to 160 broad quarto pages, suitable to the highest style of illustration, and from 75 to 100 illustrations by the leading artists of America and from abroad.

The story, which has never yet been told in print of how Wilkes Booth, the assassin of President Lincoln, crossed the Potomac, and where he spent his time from the night of the 14th of April until he was shot on the morning of the 26th, will be contributed to the April *Century* by George Alfred Townsend.

Hard to Believe.

It is hard to believe that a man was cured of a Kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door. Yet such a cure was accomplished by Kidney-Wort in the person of M. M. Devore, of Ionia, Mich., who says: "After thirteen of the best doctors in Detroit had given me up, I was cured by Kidney-Wort." I want every one to know what a boon it is."

Business Notices.

DR. J. V. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$2. and 12 c. Register your Letters.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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MRS. EMMA HARDING-BRITTEN will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Limes, Humber St., Cheadle Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

FOR TEN CENTS. The *St. Louis Magazine*, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 218 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

Anniversary Meeting at Milwaukee.

The thirty-sixth Anniversary of Modern Spiritualism, will be held at Musical Society Hall, Academy of Music Building, in Milwaukee, on Saturday and Sunday, March 29th and 30th, 1884. Speaker, Mrs. Sawyer and Judge Holbrook. Mrs. Isa Wilson, Spiritualist, and Mrs. Isa Wilson-Porter, daughter of the late E. V. Wilson, will give tests from the stage. Other good test mediums will be in attendance. Persons from a distance will be furnished with certificates, entitling them to return at one fifth fare on all railroads. Friends will be entertained as at a family gathering.

J. SPENCER, Secretary.
No. 470 East Water St., Milwaukee, Wis.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, beginning September 1st at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bedford Avenues. Dr. W. H. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free.

W. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 123 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 10 P. M. Lectures for young and old, Sundays at 10:30 A. M. Abram J. Kipp, Superintendent. Ladies Aid and Mutual Help. Wednesday, at 7:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M.

Psychic Fraternity for development of mediums every Thursday evening, at 8 o'clock, sharp. Mrs. T. H. Styrker, President. Brooklyn Spiritualist Fellowship every Friday evening at 7:30. W. M. Nichols, President. A. H. DAILEY, President. Brooklyn, Sept. 24, 1883.

The South Brooklyn Spiritualist Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening. Ladies Aid and Mutual Help. Wednesday, at 7:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M.

Psychic Fraternity for development of mediums every Thursday evening, at 8 o'clock, sharp. Mrs. T. H. Styrker, President. Brooklyn Spiritualist Fellowship every Friday evening at 7:30. W. M. Nichols, President. A. H. DAILEY, President. Brooklyn, Sept. 24, 1883.

The Brooklyn Spiritualist Conference meets at Franklin Hall, Fulton Street, every Saturday evening at 8 o'clock. Capt. J. D. Cushing, Secretary and Treasurer.

At Steel Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Marmon, Andrew Jackson, and other Spiritualists, will hold a series of meetings every Sunday evening at 8 o'clock, to which everybody is most cordially invited. These meetings continue without interruption until June 11th, 1884. Services commence and conclude with music.

MASON.

The New York City Ladies Spiritualist Aid Society, meet every Wednesday, 5 P. M., at 171 East 60th Street. MRS. S. A. MOCHALEK, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Society every Sunday at 3 P. M. in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

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HUDSON TUTTLE,
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Voices from the People,
AND INFORMATION OF VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

The Angel Visitant.

BY HATTIE J. RAY.

Through the blue ether of the glorious sky
There came a presence on the silent air,
Came down to earth and fondly hovered nigh,
In pure angelic beauty, wondrous fair.

A quiet hush fell over all around
And held a silent reign of rapture sweet,
And my awakened senses almost found
The portals gated where earth and heaven meet.

No human voice arose with jarring sound
To break the strong magnetic chord sublime,
But sweet enchanting thoughts each spirit bound,
Which counted not the dropping sands of time.

This presence spoke in language clear and plain,
Which thrilled my soul or inner spirit sense,
Of present griefs, of future bliss to gain;
It also spoke of grief's sure recompence.

It sang a song with voice divinely sweet,
To light the way, and bid all sorrow flee;

The best assurance ever would repeat,
And this is what the angel sang to me:

"Fair child of earth, clothed in grey robes of care
Whose harp now hangs upon the willows mute,
You shall the bright celestial beauties share,
And music sweet shall vibrate from thy lute.

"The willow with its weeping branches low,
Is not a fitting place for chords divine;
Remove it from that spot and forward go,
Till you the joys of earth and heaven combine.

"Drive back the shadows that would thee enshroud,
And bid the sunlight come where dwelleth gloom,
That the bright dew-drops resting in the cloud
May kiss with love thy tiny buds to bloom.

"Remove those robes of grey and don pure white,
More fitting for the heir of heavenly love;
And on thy brow shall shine a crown of light,
A gift from bright celestial realms above."

The angel paused; the music died away,
My soul was filled with peace and calm delight,
And more intensely shone each heavenly ray
As the fair visitant now winged its flight.

I seemed as one entranced, in silent awe;
And yet my spirit knew no more of grief;
I was amazed at what I heard and saw,
But the fair visitor had brought relief.

Fond du Lac, Wis.

The Chicago Clergy.

To the Editor of the Religio-Philosophical Journal:

Is not Chicago the center of the great Northwest? Boston is sometimes called "the hub of the universe." That old seaboard town is a goodly city, growing still, full of life and with many excellent people therein, but this universe does not run on the wheelbarrow principle, it rolls on like a magnificent chariot. If Boston is the Eastern hub, Chicago is the Western. Verily it is a great center of life and thought. Now and then a Chicago daily newspaper comes to me, an immense sheet advertising all sorts of wares and merchandise, full of news and its editorials and articles abounding in vigor, breadth and audacity. A daily newspaper is a sore trial to patience, while it is something one must have. One finds in it so much of real merit and value, with a poor mingling of boisterous flippancy and shallow jocularity at any good thing not yet popular or pious or fashionable. Your Chicago journals have one department full of interest,—reports of sermons of all classes. Like reports we find elsewhere, imitations not so good as the originals. If one wants to find out what people think on religious matters, read what the clergy say, for they have a shrewd instinct at striking the popular average. If anybody thinks the body of the clergy lead, they are greatly mistaken. Now and then comes up a real leader, a pioneer minister, and when he comes he is a pestilential troubler in Israel. There are, too, some ministers who keep in sight of the people, abreast but a shade ahead, and so do some good work. We can give these due credit, and still find the majority do not even stand and wait for some welcome motion of the spiritual tide, but creep to and fro with the sects they serve, repeating old shibboleths spiced with new phrases for pulpit effect,—serving but not leading. The tide is up to-day and the best preachers feel it; some with fear, some with abiding joy and hope. Heresy is above par; we catch strains of inspiring spiritual thought from pulpit now and then, and your great newspapers help to sound them far abroad,—for the journalistic instinct turns to whatever has life, and shows dullness—especially of the clerical kind, dullest of all.

Some of these Chicago journals are before me, issued within a month or less. Let us see what the clergy are talking about. Rev. J. H. Barrows, D. D. (orthodox) speaks in Central Music Hall on "Memory in the Other Life." He says:

"Shakespeare always fastened on memory as the chief element in the remorse of his great characters who had greatly sinned. It is memory which breaks the heart of crazed King Lear amid the howling tempest. It is memory which tortures poor, noble Othello. Of Shakespeare's tyrant murderers it may be said that memory lashes them with whips of scorpions. Macbeth writes before Banquo's ghost, shaking his gory locks at him. Hamlet's uncle fears in terror his offence which had the primal effect upon it, a brother's murder. And when Richard III., in his tent on the night before Bosworth's battle, is brought to front the ghosts of the murdered prince and the murdered wife, as the panorama of his wicked career, painted in blood, moves before him, his remorse-smitten soul cries out:

"O coward conscience, how dost afflict us! Cold, fearfu! drops stand on my trembling bane, What, do I fear myself? There is none else, Is there a murderer here? No, Yes, I am; Then fly! What! fly from myself?"

"Neither Jeremy Taylor nor John Bunyan ever preached like that! Kings are men, and you and I have their experience. Let any man be called to see his own bad past in some hour of tremendous fear, and he knows something that Macbeth and Richard knew. The Holy Ghost convinces of sin, and how often men whose actions were as good as ours, have been brought low by reviewing their own interior lives. In the more than calcium light of the fire of God! If memory is so potent in this life shall its power be lost in the next?"

"That is power not lost. In the next is the respected teacher of Christ. In the description of the judgment we are taught that the mind reverts to its present life and calls up events which then and there occurred. Paul also teaches that our knowledge in the other life is to be God's knowledge of us now, without imperfection or obscurity. He writes, we say: "Well, the thing is past and that is the end of it. It is forgotten and will never be brought to mind again." Not so. Every idle word shall be brought into judgment. Every idle word shall be brought to light, and proclaimed from the housetops of memory. Every meanness or every wickedness which we think erased from the record of things is kept in a book of remembrance, and that book is on our minds, and it shall all be lived over again and again."

"This is good; it has the spiritual idea of continued personality. Next, I turn to a discourse by Rev. J. V. Blake, Unitarian, on "Pulpit Insincerity," from which are these true words:

"Recent attention has been called to a discussion between Methodist ministers, in which one of them, after expressing very free critical views of the Old Testament, to the effect that it contained a multitude of fabulous narratives, is said to have remarked: 'It would not be prudent now for us to attack these fables in the pulpit.... When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly.' Whether these words are a correct report of what the Methodist doctor said, I can not tell; but I know well that they represent a very wide-spread fact and principle among ministers, affecting disastrously, as I believe, the moral influence of the pulpit. That fact is a conscious and wide departure from the accepted standards of doctrine and of critical views about the Bible; that principle is that they must not tell their congregations of the fact. A friend of mine began to publish a bold and free periodical; he soon received confidential letters from many ministers thanking him for his courage and welcoming his enterprise,

but regretting that their situations were such that they could not openly second him. 'My views are very new,' said a minister to a woman who had distinctly repudiated the trinity, atonement, and eternal punishment; yet that minister continued preaching in the Baptist church."

The prophet he holds to be one who speaks the highest truth we can see, as well as one who may foretell coming events, and continues:

"From what I understand of the primary and essential meaning of the word, and of the true nature of the prophet, the difference between a false and a prophetic teacher follows very directly and simply. All men agree that we should not say anything untrue or aught to anything which we do not believe; and every teacher will agree in this with all other men, and admit it to be his duty to teach nothing which he does not believe. But the teacher who is also a prophet feels, in addition, compelled to say what he does believe, and all that he believes; to tell the truth is not, in his sight, merely negative, but a positive and irrevocable obligation. He feels that truth is not to be kept back as he pleases, but a gift of God, to which he must be faithful in distribution and announcement. The policy of holding back in the pulpit the thoughts and even convictions which have become familiar to the minister in his study have relation, of course, both to the minister and to the people. We will glance at each."

"Half-truthfulness in the pulpit is the source of constant moral deterioration. A minister, in stating his position, said: 'I do not say anything I do not think. This is not prophetic or faithful, or manly or brave. Such a course long followed, and especially pursued till all sense of obligation to prophetic truthness has faded away, is sure to lead to an increasing moral flabbiness, to a decline in powers of thought, to a lessening of brave efforts to find truth, to degeneration in all the powers of mind, heart, and soul. The minister who speaks with mental reservations will become more and more empty of life, more and more cut off from the thrill of the moral fervors of his day, and grow into a dry and barren waste. He may have taking mental gifts, which will secure him a cheet popularity, and custom may help to maintain him; but he will still hold the falling, or strengthen the weak, or infuse life into the dying, being himself failing, and feeble, and dying. It is impossible to stand in such a place of responsibility as the pulpit and preach from week to week, thinking not what is true and great, to speak it truly and greatly, but of what is customary and will be accepted without a steady decline of life in mind and soul."

Rev. Henry M. Scudder, D. D., strikes the evangelical nerve of Plymouth Church by a sermon in defense of miracles, of which a paragraph may suffice:

"Had God bound himself as a prisoner to make no changes in His laws? There could be but one conclusion, and that was that a variation from the order of nature was possible. The third argument adduced against miracles was that they were possible, but not probable. Of course miracles were not probable, and hence their worth. That argument was embodied in David Hume's quibble. A miracle is contrary to experience, and so we cannot accept it; and it was an absurd one, for man believed plenty of things contrary to his experience, and while he had never seen of himself. How did objects known of a definite order of the laws of nature? By testimony, and by testimony alone did they know likewise of variations in it. Man interfered daily with the laws of nature, such as gravitation and growth. Why, then, was the same attribute to be denied to God, who had made these laws? If the miracles related in the New Testament had not taken place, why should they not have been denied originally?" They were performed in the days of powerful and intelligent races like the Greeks and the Romans; the gauntlet of Christianity had been thrown down before them, and in the face of Jewish ecclesiasticism. These were the woes among which God let loose His little lamb. Why did they not deny the miracles? On the contrary, they confessed them, as exemplified by Herod, Nicodemus, and the Roman centurion. Christianity was the outgrowth of these very miracles. There was the preachers' aid, in conclusion, no alternative. Either we must believe in miracles, or else all was false, and the only true religion stood convicted of having been born out of falsehood."

A weak effort of a dogmatic theologian to meet the equal weak negations of shallow materialism.

Rev. Edward Everett Hale, of Boston, preaches to a full audience at Unity church, Unitarian, on "The Spiritual Power of Man," and gets a two column report in one of your daily journals. His thought runs in a clear tide as follows:

"In that very twilight, before the dawn, the old fable of Zoroast is already true, and man is already the painter. It is the conquest of brute force by spiritual power. It is the victory of spirit over matter. Thus early in history is the keynote of history struck, and its lesson is taught—namely; that it is not the physical powers of the world which in the long run control the powers of the world, but it is the spiritual power of man which controls them. The whirlwinds rage and the storms howl; but in the long run in the cycles which we call history man rules on the whirlwind and rules the storm. The storm beats him back sometimes, sweeps away his dwelling, and overthrows his household, but in the long run Columbus crosses the ocean, Magellan spans the Pacific, and man, because he is lord of the earth, goes where he will over his empire. Yet, cannot I say, look at the very beginning of history without seeing that here is its germinal principle; that man, however weak physically, is lord of Nature. He is allied somehow and somewhere to that power in whose will or order Nature or the world is made. The world is fit for him, as he is strong enough to rule the world. And, as you come down from the beginning, that same lesson is repeated and illustrated. Lions and tigers disappear from France. They become the myths of her romance. My cave-dweller, with his flint-hammer, dares to step out upon the plain and build himself a wigwam. Step by step I see his arts improving, his comforts increasing, his mastery extending, and his life enlarging. Caesar comes, and Roman art and combination are measured against Gallic pluck and the virtues of the wilderness. From both, in the heat of the shock that follows, is forged the higher and better civilization. For these conflicting hosts, though you call them the one side savage and the other cruel, are the hosts of living man whose life is eternal, and, though these bodies die in the crash of war, that which is eternal lives. It is not thus when a herd of wild boar runs against a pack of hyenas. From that carnage nothing survives. But the Roman meets the Gaul and a nobler civilization follows. This child of the God who made the world, this poor, weak creature who came out from his cave to fight the hyena, is now smelting the iron to forge his ax. He is hewing down the forests to build his palace. He is bridging the rivers for his traffic and his armies, and beowing down the mountains and filling the valleys for his highways. Step by step you trace his history, and you see that his chieftain is no longer the strongest giant who can wield the beslaying club, as in that old fight with the hyena. In this land, and in the kindred nations, it is more and more spirit which rules. The living soul is the master. More and more does brute force obey. The beastly, the tempest, the beastly man, and the stormy mob-lord who is their master. Such chieftains as Gladstone, and Garfield, and Caron, and Sagasta, and, in France, Thiers and the quiet President Grey, whom another generation will honor as to-day, do not know such chieftains, strong in moral power, take the places which were filled by savage sachems of the type of Goliath and King Phillip here. And all this means, as the successful fight of the cave-dweller with the wild boar meant, that man, the divine, is master, and that the brute, who is God's creature, but not God's child, goes under. It means that spirit rules matter. It teaches us, if we had never learned it before, that this man is a child of the God who made the world. It teaches us that he is made in God's image and can partake of His nature. It teaches us that he was placed in the world to subdue it. And we can see even in those broken tokens of a few thousand years that he has at least begun to go about that business. There is then, somewhere, a law, or a power, or a principle, which leads man on in this world to a higher and nobler life."

"Nature gives us more than all she ever takes away. What is the law of progress? Is it stated anywhere? In what is Gladstone or Garfield wiser, better than the cave-dweller who sat on his stone hatchet and boldly dealt his fatal blow on the hyena who was lying in wait for his child? What are the laws of human life which in ten or twenty thousand years, or, if you choose, in one hundred thousand years, have so elevated mankind? Who teaches these laws, and how are they to be learned? Well, there are people who will tell you, in reply, that there are no such laws, or that if there are, nobody knows what they are, nobody can teach them, and nobody can learn them. They are outside of human knowledge, you are told. If there is any power who made the world, or who has any wish for the world, or

established any law for the world, you are told that nobody knows anything about him. If there is any law for human life, unchanging, the same for the cave-dweller as for Gladstone and Gladstone, you are told that nobody knows anything about that. Eat well, drink well, and die without complaint. There is nothing else to try for at the best. You had best follow out human impulse, such as it is, nor waste your energy or your courage by trying to check that impulse by any fancy which tells you of the laws of human nature on duty to your kind. There is the Agnostic statement of to-day. I have no doubt that this theory of eating and drinking, and living by our own impulses satisfies caterpillars and butterflies. It satisfies oysters and star-dish. It satisfies, I am told, the wild boar and the hyena, but it does not satisfy man. Man chooses to look for law, and you do not please him nor content him when you tell him that he cannot find it. He will look at the stars—and ask what is beyond the stars. He will look back at the beginning and ask what is before the beginning. He will look forward to his death and ask what is beyond his death. There is this certainty of his curiosity."

Dr. Thomas is reported on "The Permanence of Religion," and treats his topic with his usual sweetnes and sincerity.

Dr. Swing, too, has due report. It is noticeable, indeed, that the heretics get their full share of publicity. Would that Spiritualism, last and noblest of all, could find fit utterance and report with the rest. In past years it did, and it may again, and meanwhile its ideas are "leavening the whole lump" and gleaming out from the best clerical discourses.

Whitherward is Swing swinging? You quoted some poor add weak words of his on death and immortality lately, in connection with the departure of his position, said: "I do not say anything I do not think. This is not prophetic or faithful, or manly or brave. Such a course long followed, and especially pursued till all sense of obligation to prophetic truthness has faded away, is sure to lead to an increasing moral flabbiness, to a decline in powers of thought, to a lessening of brave efforts to find truth, to degeneration in all the powers of mind, heart, and soul. The minister who speaks with mental reservations will become more and more empty of life, more and more cut off from the thrill of the moral fervors of his day, and grow into a dry and barren waste. He may have taking mental gifts, which will secure him a cheet popularity, and custom may help to maintain him; but he will still hold the falling, or strengthen the weak, or infuse life into the dying, being himself failing, and feeble, and dying. It is impossible to stand in such a place of responsibility as the pulpit and preach from week to week, thinking not what is true and great, to speak it truly and greatly, but of what is customary and will be accepted without a steady decline of life in mind and soul."

Whitherward is Swing swinging? You quoted some poor add weak words of his on death and immortality lately, in connection with the departure of his position, said: "I do not say anything I do not think. This is not prophetic or faithful, or manly or brave. Such a course long followed, and especially pursued till all sense of obligation to prophetic truthness has faded away, is sure to lead to an increasing moral flabbiness, to a decline in powers of thought, to a lessening of brave efforts to find truth, to degeneration in all the powers of mind, heart, and soul. The minister who speaks with mental reservations will become more and more empty of life, more and more cut off from the thrill of the moral fervors of his day, and grow into a dry and barren waste. He may have taking mental gifts, which will secure him a cheet popularity, and custom may help to maintain him; but he will still hold the falling, or strengthen the weak, or infuse life into the dying, being himself failing, and feeble, and dying. It is impossible to stand in such a place of responsibility as the pulpit and preach from week to week, thinking not what is true and great, to speak it truly and greatly, but of what is customary and will be accepted without a steady decline of life in mind and soul."

"A tree is known by its fruit."

"A tree grows, expands and unfolds according to natural laws; given healthy conditions it becomes symmetrical, bears perfect, uniform fruit. Society, like a tree, is a growth, and must obey the laws of nature. What are they? These: Fraternity, Equality, Justice."

"An injury to one is the concern of all?"

"What are the fruits of social sin? I will point out a few. One bleak, cold day last fall, I was standing at the entrance of the block in which the JOURNAL is published, and my attention was attracted to two persons passing, one a child about seven years old. The poor little wretched looked as if twenty-five in the face, was barefooted, one pants' leg whipped off nearly to his knee, and from the other his little knee was protruding; his coat too small for him and very ragged; his poor little face pinched and blue with cold; his teeth beating misery's tattoo as he walked with a few dirty papers under his arm, along that great commercial thoroughfare.

"A tree may be woe白e white
Over a heart that is aching;
A face may be full of light
To cover a heart that is breaking.

"For the friends that leave our side
Our hearts are well nigh riven,
But, ah! for the graves we hide,
Have pity, tender Heaven."

"But what consolation there is in the knowledge that, though all this world forsake and every trusted friend betray, and those we love distrust and stab us in their ignorance of the motives that move us, there are friends unseen who know us as we are and tenderly watch over us and sustain us in the darkest hours of trial."

"Presently in this place (for the spirit is moving upon the waters here) some 'new converts' have come in. One materialist has become an enthusiastic believer, and has changed his life to conform to the new order of things. He says: 'Oh! if my dear mother lives and sees me, I will never be a bad man again, for it would grieve her so! I will avoid the bad gardens and harmful resorts, and go where my mother can go with me and be happy to see me reformed.' And thus far he lives to the resolution, and says that he is the happiest man on earth, for he knows his mother lives and that he shall live also, and he can now live for an object and not with the prospect of annihilation to cover all the good and bad in his short life here has shared."

"Dr. Spinney did a splendid work here; so also did O. P. Kellogg, who preceded him, and Miss Gleason who preceded Kellogg. Science Hall is growing in favor, and the Gospel Temperance people have engaged it for Sunday afternoon, sandwiched between our lectures. Our meetings are growing in numbers and interest and a good feeling prevails. My engagement here is now extended to the first of April."

"Some parties (I was told) who knew the lady referred to in the foregoing narrative, said it was strictly true to the best of their knowledge and belief.

"What good does Spiritualism do?" What good may it not do if we rightly apprehend and use it? Laboring to this end I am ever hopeful.

Grand Rapids, Mich. LYMAN C. HOWE.

Driving Mrs. Wheeler Out of Town.

The following card so respectful and yet so firm in its tone we print without hesitation:

Ed. Register: As a dexter resort, certain interested parties are endeavoring to circulate the impression that I am about to leave this city for parts unknown. I wish simply to state, that I have a right, as a law-abiding citizen of the United States, to reside anywhere within its bounds that I please; that I have purchased a home in the city of Des Moines in which to spend the remainder of my days; and that I can neither be legislated, driven nor coaxed out. I have come to stay.

Mrs. Wheeler is the person known as the magnetic healer—or one who treats people by magnetism or rubbing. She has conducted herself in a quiet and unostentatious way, came here without parade, and has gained without advertising a very large custom, including some of the best people in Des Moines, who say and believe that her treatment has benefited them.

Reliable parties also state that she has cured numbers of their families of long-standing and chronic ailments, which had failed to yield to ordinary medical treatment. It is said she gives no medicine, and being a person possessed of a large amount of physical magnetism—as no doubt persons here and there are—she accomplishes cures by rubbing. All accounts agree that she has borne herself in a quiet, orderly way, and that she treats rich and poor who go to her strictly alike. She is doing no harm, she charges very little for her fees, and so we do not see that it is a matter of public concern at all.

As good and intelligent men as we have in Des Moines have personally assured the editor of *The Register* that she has cured them by her treatment of long-standing and chronic ills. These statements and her own quiet conduct should give her fair play—and the recent raids of abuse made upon her by one of the papers in the city, and its latest statement that it is going to post a sentinel before Mrs. Wheeler's door to obtain and print the names of those who visit her, are discreditable only to itself—not in any sense to Mrs. Wheeler. Such a threat is more an insult to the people of Des Moines, who may choose to patronize any form or physician they please, than it is to this woman, let her be what she may.—*State Register, Des Moines, Iowa.*

The Tiny Raps.

To the Editor of the Religio-Philosophical Journal:

I desire to tell you of what may seem a very singular occurrence to many, but to me it was not. We have in our employ a middle-aged woman, who is the mother of three children, a girl sixteen years of age, and twin boys three and a half years old. Her husband was absent at work in a neighboring town. A few evenings ago my wife and I with a friend, were sitting in the parlor just after tea, when this woman came in with a large vegetable dish and handed it to me at the same time saying: "Just listen to its ticking!" I held the dish to my ear and said enough it did tick! tick! tick!!! I passed the dish to my wife who also heard the tiny raps. It was then handed to our friend, who also distinctly heard them. It was then returned to the cook, who was still standing in the room. While she held the dish we all heard the raps made thereon. She was very much frightened and said: "I am afraid that something has happened." She took the dish back to the kitchen, finished her work, came in and said: "I want to go over home," which was some four miles distant, and a driving snow storm was raging at the time. She said she was afraid the sound was the "Tick of Death,"

Not to Myself Alone.

BY ADA SIMONS ROGERS.

Some souls there are who move like clouds through life. Casting dark shadows, shutting out the light From other souls, and sowing seeds of strife 'Mongst men; their presence acting like a blight; Would my days, the rather, might be life With deeds to make the lives of others bright.

No heart upon this sin-wrecked earth is there But needs another's sympathy and love; No heart but has some bitterness to bear. Some grief unknown to all save Him above. Shall word or deed of mine add aught of care? Nay; may I rather kindly, helpful prove.

I would not live unto myself alone; There's some one I can comfort, help or cheer. My neighbor's sorrows I must make mine own, Share in his joys or dry the starting tear. Then when my few allotted years have flown, Not vain will be the time I have spent here.

A Nonambulist Rousing a Whole Town. On the night of March 7th, a lady visiting at the house of M. T. Vandervort, of Loveland, Ohio, jumped out of her bed-room window while asleep, and went along the railroad track in her night clothes where she met two railroad watchmen. She told them that Mr. Vandervort's entire family had just been murdered, and that she had escaped by jumping from the window. She looked frightened, but was uninjured, and talked rationally. The watchmen returned with her to the Vandervort House and saw at the window a man with a revolver in his hand, who inquired what they wanted. The watchmen then roused the town, and the people went to the Vandervort House in force. The family were found safe and sound, and explanations followed. The family had been talking about murders up to the time of going to bed that night, and this seemed to have settled deeply in the mind of their guest.

Expert Testimony as to Blood Stains. Referring to some recent expert testimony as to blood stains, the *Microscope* says: "Human blood cannot be told from dog's blood, except under favorable conditions, and not invariably then." Mr. Woodward, of Washington, says: "The average of all the measurements of human blood I have made is rather larger than the average of all the measurements of dog's blood. But it is not rare to find specimens of dog's blood in which the corpuscles range so large that their average size is larger than that of many samples of human blood." When it is remembered that the measurement of human blood by so-called high authorities varies from 1-3050 to 1-630 of an inch, expert testimony on this subject takes on a serious aspect, and juries should receive it with great caution.

That Malign Snow-ball. Mr. Vandervort said to a reporter in New York the other day: "I believe I am the richest man in the world. In England the Duke of Westminster is said to be worth \$200,000,000, but it is mostly in lands and houses. It does not yield him 2 per cent. A year from now I shall be worth more than \$200,000,000 and will have an income equal to 6 per cent on that amount." He owns 950,840 shares of railway stock, valued at \$88,750,000, his railway bonds amount to \$20,585,420, he holds \$70,580,000 in Government and a trifle of \$5,600,000 in other securities—the aggregate wealth of this Midas being \$201,232,115—and the snow-balls rolls on.

Favoring the Taxation of Church Property. The Senate in Iowa, March 8th, passed by one majority a bill taxing church property. The original bill provided that all property belonging to churches devoted to private use, as residences or for business purposes, shall be taxed as other property. Mr. Bills of Scott, who supported the bill, stated that the Episcopal church in Davenport owned property valued at \$150,000 which pays no taxes, a part of which is a \$30,000 private residence for the bishop. There was a long discussion, when the bill was amended limiting the exemption on parsonages, etc., to \$5,000.

Napoleon's Funeral. Probably the only persons in this country who attended Napoleon's funeral at St. Helena are two men now living within 100 miles of each other, in Michigan—Francis Martin, of Detroit, and William J. Palmer, of Battle Creek. Palmer was a British soldier on duty there, and supposed himself to be the sole survivor of the party. He is now 84 years old, and quite deaf, but has his memory unimpaired. Martin happened to visit the island with his uncle, who commanded a ship, a few hours after Napoleon died, and as a gale blew the vessel out to sea while they were on shore, both were compelled to stay until after the funeral.

The Catholics. The Catholic Directory for 1884 gives the following quasi-official statistics of the Catholic Church in the United States. There are 13 Archbishops, 57 Bishops, 5,285 priests, 1,651 ecclesiastical students, 6,618 churches, 1,150 chapels, 1,476 stations, 22 ecclesiastical seminaries, 87 colleges, 599 academies, 2,532 parochial schools, 481,834 pupils attending the parochial schools, 234 asylums, and 139 hospitals. There has been an increase during the last year of 239 priests, 217 ecclesiastical students, 372 churches, 6 colleges, 20 academies, and 41 parochial schools, and in the attendance an increase of 53,192 pupils and 19 asylums. The number of Catholics in the country is given at 6,624,176.

A Seven Years' Nap. About seven years ago a man named Sylvester Edwards was placed in the Fulton County Poor-house. He is apparently about 50 years of age, and looks perfectly healthy. During the seven years Mr. Edwards has been in the county-house he has spent his entire time in sleeping. Each day the attendant raises him up and feeds him, and then lays him back on the bed again. He never speaks or pays any attention to anything that is going around him, and to all appearances is asleep.—*Troy (N. Y.) Times*.

Another Crank. A crank named James A. Buck has arrived in Washington and set up as a prophet. In a communication to Mr. Arthur he says: "I am directed to publish that the President of the United States, Senators and members of the House of Representatives will, if they persist in enacting laws, hereafter be carried alive in a cyclone of fire to a hell of infinite woe, and be caught by the king of the boundless universe through all eternity."

Nationalized. Henry George, when leaving a hall in which he lectured recently, was relieved of his watch by an accommodating pickpocket. On ascertaining his loss he cried out: "Some one has stolen my watch." A bystander retorted: "No, not stolen, nationalized." Mr. George meekly accepted the correction and the crowd laughed.

Our present system of mediums displaying their powers for a livelihood, is injurious to themselves and to the cause. We need a reform. That reform must come through organized methods. These great defects and grave requirements demand our earnest attention, thoughtful care and wise legislation.—Light for Thinkers.

It is not the necessities of life that cost much, but the luxuries; and it is with the cost part of mankind as it was with the Frenchman who said that if he had the luxuries of life, he could dispense with the necessities. More living is cheap, but as the ymologist says, "It's not all life to live."

Really great men think of opportunity and not of time. Time is the excuse of feeble and puzzled minds.

12th Quantity and Quality. In the Diamond Dress more coloring is given than in any known dyestuff and they give faster and more brilliant colors, 10c. at all druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions to stamp.

A Good Act. The old Vanderbuilt homestead on Staten Island has been used for several years past as a beer-garden; but the tenants have recently been notified that their lease will not be renewed, and it is said this charitable institution will be erected on the site in memory of the Commodore.

For Throat Diseases and Coughs. Brown's BRONCHIAL TROCHES, like all really good things, are frequently imitated. The genuine are sold only in boxes.

Temperance. The membership of the Church of England Temperance Society now numbers 432,674, Manchester heading the list with 40,000 and St. Asaph being at its foot with 2,000.

"I am perfectly cured," said Jas. Corbin, of Wash. burn, Ill., "thanks to Dr. Richmond's Samaritan Nervine." At Druggists.

Anthony Comstock says he has refused a \$30,000 bribe to leave a gambler alone.

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EVERY PERSON IS INTERESTED IN KNOWING THAT

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A coldness of the stomach and flatulence, yellow jaundiced skin, enlargement and languor, rheumatic and neuralgic pains, sick headaches and nausea,

chronic disposition to costiveness, anæmia caused by dyspepsia, torpidity of the obstructed liver, heart disease induced by constipation, a polypoid condition similarly originated, relaxation of the nervous system, torturing sleeplessness from indigestion, inflammation of the constive bowels, clogging and deterioration of the kidneys,

pain in shoulders and back, indigestion and constipation, liver complaint and biliousness, low vitality and nervousness, skin eruptions caused by constipation,

costiveness and pain in the bowels, uric acid poison in the blood, rashes and boils caused by constipation, enfeebled sight and nervous tremors,

mental and physical depression, anguish symptoms from indigestion, nausea, dizziness, and foul breath, youth and age troubles of women,

inaction of the secretory organs, looseness of the bowels, loss of appetite and furred tongue, swelling symptomatic of dropsy.

There is no form of disease, caused by indigestion and constipation, that does not yield to their beneficent power. They stimulate the digestive and assimilatory organs, strengthen the machinery of life, and have no drastic or weakening effects. Any one who chooses to enquire will find in his own community abundant willing witnesses to assure him that the best pills in the world for cure of the many ailments consequent upon derangement of the digestive functions are

Ayer's Pills are one of the best remedies for bilious derangements that we possess." DR. WM. PRESCOTT, Concord, N. H.

"Ayer's Pills are active, searching and effectual, but not griving or drastic." PROF. J. M. LOCKE, Cincinnati, O.

"Ayer's Pills are far superior to any which have fallen under my notice." DR. J. R. CHILTON, New York.

"Ayer's Pills are adapted to all the disorders which can be cured by the judicious use of a physician." DR. SAMUEL MCCONNELL, Montpelier, Vt.

"Ayer's Pills I am using in my practice and find them excellent." DR. J. W. BROWN, Oceanus, W. Va.

"Ayer's Pills have entirely corrected the costive habit and vastly improved my general health." REV. F. B. HARLOWE, Atlanta, Ga.

"Ayer's Pills have cured rheumatism and kidney troubles among my crew, and they did away with my dyspepsia." CAPT. C. MUELLER, Str. "Felicita."

"Ayer's Pills invariably cure me of headache." JOHN ST. GERMANOTON, Pa.

"Ayer's Pills have cured me of constipation of long standing." EDWARD O. EASTLICK, Rockford, Ill.

"Ayer's Pills gave me new life and vigor, and restored my health." JOHN LAZARUS, St. John's, N. B.

"Ayer's Pills cured of indigestion, constipation and headaches, M. V. WATSON, 152 State St., Chicago, Ill.

"Ayer's Pills cured of liver complaint, dyspepsia and neuralgia, P. H. ROGERS, Needmore, Bryan Co., Ind.

"Ayer's Pills have cured me entirely." MRS. MARY A. SCOTT, Portland, Me.

"Ayer's Pills cured of rheumatism, S. M. SPENCER, Syracuse, N. Y.

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Agents

FROM MOSCOW.

D. D. Home, After a Long Silence, Once More Greets the Readers of the Journal.

Although my health prevents having sances, we have constant proofs given of the presence of the loved and gone before. The pleasure derived from a certitude of their presence is enhanced in observing how strictly personal identity is retained. Earth-life, so replete with cares, would have no recompense, if, instead of meeting those dead to us, we found they had disappeared, re-incarnated into—heaven knows who or what! I use the word "what" advisedly, knowing personally Kardecists who well remember having been sulphur, steel, etc. As to Alexanders the Great, Louis of all numbers, and Marie Antoinettes, there are scores of them, each being the only genuine. Strange that no Kardecist remembers having been a jackass! I have met no less than three Jezebels, and one of these, making a call on friends of mine, rather astonished her hosts by abruptly leaving her chair and jumping on a sofa, exclaiming, "A dog has come into the room; ever since my blood was lapped by dogs I cannot endure the sight of one; in a former incarnation I was Jezebel!" All immortality is a myth if these repulsive vagaries could be proven true. Personal Identity must be retained, and that it is retained, even to trifling peculiarities of character, is a fact well proven in my long experience. I give an incident out of many to exemplify my statement:

A loved relative had passed away at the ripe old age of 85. He was more or less inclined to doubt a future existence, and he used to say as a joke, "When I die, you will certainly see my ghost." Three weeks after his spirit was free, he came one night after we had retired, with one of his spirit sisters, who informed us that she would communicate what her brother had to say. We heard in the drawing-room his well known footsteps, and by the reflection of the street gas-lights we saw the curtains of our dressing-room drawn gently aside, and the following message was given:

"Here I am and here is my shadow, (*ombre*) the shadow of him who loved you so dearly; the shadow of the past in no manner resembles the shadow of the present. My affection for you has not changed, only grown deeper. Take this, I give it to you." At this moment, my wife felt the touch of a hand holding a material object, which was placed near her hands, and words fail to describe the impressive manner with which the message was continued: "I placed it there. You touched my hand. Therefore I have a hand. I exist. God is."

After a few minutes' silence, the alphabet was called for, and "Daniel, I love you more than ever," was given. He had during his earth-life given me every possible proof of his esteem and affection. On lighting the candle, we found a framed cabinet-photograph of himself ("the shadow of the past") had been brought from the drawing-room and placed as I have stated.

We are passing the winter in Russia, and on arriving in St. Petersburg, Oct. 12th, my first questions to old friends were to ascertain the position of Spiritualism. The replies without exception were most discouraging, and those Spiritualists I knew years ago keep aloof from all that goes on. I was told that one or two séances were held, but these were either in darkness or under conditions preventing all investigation, and the natural result is that people who are really interested in the subject, have no satisfactory opportunities given to convince them. There is an utter lack of judgment shown in the selection of those who have been brought here as mediums. Excepting Mrs. Fox-Jencken and Mr. Slade, both having remained only a short time, the others that came have been caught in bare-faced trickery more than once.

I will give you an instance to show you that statements are made and history written without the slightest regard to truth, and allowed to pass uncontradicted by those who know their falsity. A few days after our arrival in St. Petersburg, a friend sent me a Russian paper called the *Rebus*, supposed to be devoted to the Cause. I send you the one I quote from, dated October 16th, 1883. With the *Rebus* came a few words written by my friend, which, translated, are as follows:

"I know you will not honor the detractor by contradicting through the *Rebus* the monstrous falsehood concerning yourself that it contains. The malice shown by your opponents, solely for your brave and noble defense of Spiritualism, may, however, induce you elsewhere to expose their injustice and utter disregard of truth."

The "monstrous falsehood" is in an article entitled, "The Truth about H. P. Blavatsky." I translate, in substance, an incident preceding the one where I am named:

"During the war in the Crimea, it would seem that Madam Blavatsky was for a time in London. One evening, being at the well-known theatre of Drury Lane, Mrs. B., during an *entre acte*, joined the usual gathering in the lobby. Some noble lord was haranguing, as lords will do, the assemblage about the cowardly Russians. Madam B. took up the cudgels, but he only laughed at her and continued. She then commanded him to stop, and ended by saying 'I will make you stop!' As she uttered these words, a *candelabra*, with all the candles burning, (candles in Drury Lane theatre) came tumbling down and the noble lord fell bathed in his blood!"

The gas chandeliers in Drury Lane are enormous, and twenty others would have fallen, "bathed in their blood," not to mention the disaster that must have arisen from an explosion of gas; but, of course, as the "noble lord" was the only one to blame, he alone, by her magic, will, suffered the penalty for being ungentlemanly. The account goes on to say:

"Madam B. was summoned before a court of justice, and was as cheeky as possible with the judge. When a fine of five pounds was awarded, Madam B. most generously 'gave ten, in case she should happen to meet him a second time.'

The writer of the article then makes the following statement, translated verbatim:

"This gallant feat made such an impression in Russia that it greatly facilitated her being pardoned a ten-years' absence without a pass-port."

The above "truth" precedes the more shameful falsehood concerning myself and my first wife. This is a verbatim translation of it:

"Previous to her (Madam B.'s) return to Russia, she became friendly with the celebrated medium, D. D. Home, and his wife. With them she made a long voyage in America, where she exhibited great power as a medium. She returned to Russia in the winter of 1858-59."

This "long voyage" must have been with the old, unseen, unknown and unbelievably humbug "Kootiehwaam" and his wife, inasmuch as I was married in St. Petersburg only August 20th, 1858, and my son was born there May, 1859. Only a few months previous to our marriage my wife left the Institute

St. Catherine, where she had been placed for her education by her godfather, the Emperor Nicolas. She was just eighteen years old, and her position was such that neither previous to, nor after, our marriage, could she have known Madam B. The name of Madam B. was well known to me (but not as a medium) in the spring of '58 in Paris, but I never met with, or even saw her.

If the so-called "Pioneer of Spiritualism," the being interested in, and a constant contributor to, this *Rebus*, allows such statements to pass uncontradicted, well knowing, as he does, their utter want of truth, you may all the better understand how Spiritualism in Russia has retrograded instead of making progress.

A letter signed "Prince D. K." translated from the *Revue Spirite*, and published in the JOURNAL, contains various erroneous statements; one, especially, reflecting on the common sense and sound judgment of a justly well-known man. I affirm that Prof. Crookes did not introduce the Petty brothers to M. Aksakov. The Petys lived in Newcastle and Prof. Crookes in London. Crookes never saw them. There also never was a medium here named "Clayes."

To my certain knowledge the conditions of the Petty brothers' séances were such that none but *gobemouches* of the Hazard and Kiddle type, would or could, have accepted them. I have my information from a very certain source. I was told that the much spoken-about black hand was simply a black glove. After one of their séances my informant found a black glove behind the curtains where the boys had been seated. I now repeat word for word what was then told me:

"The following day I gave the glove to the youngest boy. Who is a greater cheat than his brother. He only smiled and with perfect composure put it in his pocket." I could only ask my informant if the promoters of these séances were made aware of this, and in reply was told: "It would be all in vain to try and convince them that they are duped."

My informant was only too correct; they were of the type of *gobemouches* who wrote me the scores of extraordinary letters I received when I was compiling "Lights and Shadows." I think that I can candidly say that a man who can write a letter which I now quote, has verily had "common sense obscured and intellect rendered obtuse." He says:

"I think the aim perfect, but generally speaking I find it unbecoming or improper, that a medium should occupy himself to expose the impostures of mediums, even had he the most convincing proof at his disposal. For Spiritualism it will be nothing new; these impostures have been often spoken of, and serious Spiritualists search the means to remove them; but the moral fact of Mr. Home attacking his confreres in mediumship remains."

It was quite as impossible to convince the writer of his error, as it would be any man or woman who, on a question of religion or politics becomes unduly enthusiastic and morally blind; they are apt, if met by contradiction, to have their feelings so wounded as to become enemies of those who try to open their eyes; to-day, I regret to say, my correspondent only too fully proves my assertion, even to risking his honor to injure me. The moral principle contained in the above quotation is a fair sample of the ideas of *gobemouches*, not to mention that concealing imposture, even when holding "the most convincing proof," would be rendering oneself an accomplice of the impostor, and therefore contrary to all ideas of any man of honor. It would be a strange truth that required fraud to be concealed.

I have never attacked my "confreres in mediumship." I have attacked and always will attack impostors, and I repudiate all *confreres* with them. It is a well known fact, that I consider as simple conjuring tricks all rope-tying and all cabinet séances, where every evening at a given hour, for a dollar a head, front seats for *gobemouches* only, "spirits," ancient and modern, materialized without fail. This is not Spiritualism. Frauds must be exposed, even if the credulous enjoy them. Honest investigators, who search for high and holy truths, must be aided and warned where fraud and consequently danger lurks.

The quotations from Prof. Mendelef's book are interesting, but when the Professor takes upon himself to affirm that Spiritualism and mediumship do not exist, he becomes arrogant and pedantic.

Prof. Crookes and C. F. Varley in England, and Zöllner in Germany, are quite as intelligent and competent judges as Prof. Mendelef. In fact, as men of science they are better known, and have done more to advance scientific research than Mendelef. Prof. Varley was a believer in the spiritual origin of the phenomena. Prof. Crookes made a thorough and searching investigation, with certain intricate arrangements directed by him; in a well-lighted room with no nonsensical paraphernalia, such as drapery or cabinets, to conceal the medium. He decided that there was an unseen force, but beyond this ventured on no explanation. If Prof. Mendelef had restricted himself to his personal experiences, no man endowed with common sense and knowing the conditions given for a scrutinizing investigation, could blame him for his decision, so far as he had seen. This, however, gives him no right to pronounce the sweeping judgment he does on others, who without doubt would have arrived at the same conclusion as his, had the subject been presented to them as it was to him. The Professor would not, however, have been far wrong had he written that in some instances "credulity and enthusiasm overcame reason and obscured common-sense." Still, I repeat, although the opportunities given him to investigate were more than imperfect; although he was brought in contact with full blown *gobemouches* only, yet he has no right to affirm, as a rule without exception, that Spiritualists and men whose "intellect is rendered obtuse" and whose "common sense is obscured." He only places himself in a position, by his enthusiasm, to maintain his theory, where it might well be said his own "common sense is obscured." He is moreover incompetent to judge whether Spiritualists, in the true sense of the word, have "their intellect rendered obtuse."

We can boast of Spiritualists of the past, as well as of others still living, who were and are profound thinkers, leading men of science, men of art, men of letters, endowed with the clearest of intellects, whose names will certainly exist to posterity long after Prof. Mendelef has been forgotten.

Your position and self-sacrificing devotion in defending the truth, pure and undefiled, is worthy not only of the highest praise and deepest gratitude from all true Spiritualists, but every effort should be made by them to sustain the RELIGIO-PHILOSOPHICAL JOURNAL and encourage you. If the great tidal wave of imposture which during the past few years, has brought disgrace on the name of Spiritualism in every country where it is known, should be mastered, you may take "the flatteringunction to your soul" that you have

done more than any man to accomplish the victory. God speed the day when truth will gain the mastery.

D. D. HOME.

Moscow, Jan. 8th, 1884.

Cured by Spirits.

A Deaf and Dumb Girl's Hearing Said to Have Been Restored by Parties from the Other World.

CHESTER, III., March 10.—A most remarkable case of disease of the body and impairment of the natural faculties has come to the knowledge of your correspondent within the last few days, and is as follows: Nearly twenty-three years ago there was born to Mr. and Mrs. James McNabney at their home, near Diamond Cross, in this county, and some ten miles from this place, a daughter, being one of five children. When about one year old this daughter was afflicted with spinal fever, and when the disease left her she was found to be both deaf and dumb. When she had attained young womanhood she was sent to the institution for the deaf and dumb at Jacksonville, and after an attendance of eight years returned to her home with a good education. Her health was generally good, and she has always been a bright and intelligent child. However, some time ago she became troubled with a disease somewhat resembling dropsy, for which she was treated by local physicians, but without effect. Her parents, becoming apprehensive that the disease might result fatally to their otherwise afflicted girl, took her to St. Louis, where a consultation of two eminent physicians was held, and they decided that a tumor had formed internally and that to save the girl's life a surgical operation to remove it was necessary. The mother protested, fearing that death would be the inevitable result, and said that if her daughter had to die she would take her home to her own tender care and treatment, that she might supply her wants while living.

Mrs. McNabney, the girl's mother, informs your correspondent that her daughter has been thus sadly afflicted during the last four years.

"At the first symptoms," she says, "I was not much alarmed; but as time wore on I noticed that she gradually grew worse. I asked her as well as I could concerning her feelings. She being a deaf mute, and I not having learned the sign language perfectly, made it more difficult for me to understand her affliction than if she could have talked with her tongue. At first she complained of pains in her right shoulder and side, then a bloating of the abdomen for three or four days, with very little appetite, and a tired, weary feeling of the body. Then again she would be better for a week or two, but the incessant pains would return, coming on as regular as the days of the month, returning with increased vigor till they were almost past endurance. Our family physician thought, he said, it must be dropsy, and he treated her, but without effect. He finally advised us to take her to St. Louis for treatment, and accompanied us there. We went to as skilled a physician as there is in that city, who, on first examination, said he was not satisfied as to the disease. He said it was something new to him, and he wished to consult another physician, which he did. After a second examination the two physicians thought it best to try medical treatment to ascertain whether or not she had an internal tumor, but the treatment appeared to aggravate instead of relieve. Rather than submit to a use of the knife, Emma was returned home."

Upon the return Mrs. McNabney's sister suggested that the case be submitted to Mr. Joseph Beare, a merchant of this place and one of Chester's oldest citizens, who is an avowed Spiritualist and what is known as a healing medium. The lady said she believed Mr. Beare could cure the girl. Mrs. McNabney readily consented to her sister's proposition, and the sister at once wrote to Mr. Beare informing him of the condition of the girl, and asked if he could relieve her. Accordingly Mr. Beare and his wife held a "circle" at their own home at once, and Mr. Beare, after thus communicating with his spirit friends, informed the family that, if it was their desire, the spirit friends would undertake treatment of their daughter. It should be known here that nothing was said to Mr. Beare of the condition of the girl's natural faculties; nothing was related but the physical condition of the child.

Accordingly the girl was taken to the residence of Mr. Beare for treatment on several occasions, and relief was soon experienced. After a time the girl secured a boarding-place in Chester, that treatment might be more frequent. This treatment consisted solely of laying on of hands by the medium, and always in the presence of Mrs. Beare and Mrs. McNabney. No medicine was used after the spiritualistic treatment began, in November last, and none has been used since. Mrs. McNabney informs your correspondent that her daughter's bodily ailments are much improved, and thinks she will be entirely cured in the course of time and without medicine—solely by the spirit hand, through the agency of Mr. Beare.

But the most remarkable thing in this connection is the restoration to the girl of her sense of hearing. She had been treated for her still unknown disease but three weeks when she made known the fact that she could hear common conversation, and with each application of the medium's hands the sense increased the more, until now she converses, not fluently, but sufficiently to be understood, and at the same time she understands the usual conversation of others. The first time she attempted to utter words was on Christmas morning, when she surprised her father and mother by saying to them so as to be understood but still with imperfect articulation. It should be noted that the opportunities given him to investigate were more than imperfect; although he was brought in contact with full blown *gobemouches* only, yet he has no right to affirm, as a rule without exception, that Spiritualists and men whose "intellect is rendered obtuse" and whose "common sense is obscured."

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Special Correspondence Chicago Tribune.

The South Side Society of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Knowing that you are always interested in all matters that pertain to the growth of Spiritualism and the welfare of all Spiritualist societies, I have long wished to call your attention to the South Side Society, which meets at Apollo Hall, 2,730 State Street. That this society should have arrived at its present flourishing state and received no mention in the JOURNAL, is not your fault, I know, but that of a few persons who have allowed prejudice to be mistaken for zeal, and who, by their own bias, have contracted and dwarfed the opinions of those around them. These would-be-leaders see in the editor of the JOURNAL only a "medium-slaver," and think to dispose of him by passing sentence of condemnation upon every act of his, while the poor (?) JOURNAL is banished from the list of papers, as unworthy their notice. As charity always looks back and covers a multitude of sins, so, Mr. Editor, can I look back to the time when I held a similar opinion, and was found among the number (which is rapidly decreasing) who believed the editor of the JOURNAL to be a greater humbug than the mediums he attacked. Ignorance was the disease with which I was afflicted; then, as now, somebody told somebody and somebody told me, and I told somebody else that the editor of the JOURNAL was the enemy of Spiritualism and the sworn foe to all mediums. A personal knowledge of what the JOURNAL did say and teach, joined to the acquaintance of its editor, was the remedy in my case. I am happy to say I was soon led to acknowledge I had not judged fairly of either one. Long may the editor live, mighty may his pen continue, and sharp as a Damascus blade be the sword of truth in his hand; that the JOURNAL may continue as now the friend to honesty, the advocate of purity, the fearless denouncer of fraud, hypocrisy and uncleanness, is my wish joined to that of thousands who read your paper and rejoice that the time has come when mediumship shall no longer be permitted to serve as a cloak, under which mortal deformity may hide itself!

As confession is considered good for the soul, I have made mine. I can only hope the little handful of men and women alluded to, will soon learn that credulity and a love of the marvelous are not the safest guides, and be led to see the wisdom of, and accept the advice given by, one of old: "Try the spirits and see if they be of God." If I have seemingly wandered away from my subject, the South Side Society, pardon me; the opportunity was too good to lose. I have long wished to acknowledge my allegiance to the JOURNAL.

Some two years ago a few Spiritualists united together and organized a public meeting, renting a small room in the building they now occupy. After a few weeks of struggle, they had their reward; their numbers increased. From the small room they occupied, they moved into a commodious neatly furnished hall, which is filled full of earnest, attentive, intelligent people. Sunday after Sunday, and at an hour when it would seem impossible to convene a body of Spiritualists who, as a rule, are constitutionally lazy at the hour of half-past ten A.M. This meeting takes the form of a conference, and has for its President a live man, a fearless advocate of right and a denouncer of wrong; one who dares to lay the ax at the root of the evil. A good chisel is one of the attractions, for truly "music hath charms," but never so many as when rendered by those who catch the Divine Harmony, and who feel the vibrations in the air caused by the songs of the innumerable choir of ascended spirits.

The platform of this society is a broad one; on it we find the ex-minister, judge, doctor, mechanic and medium. Honesty and earnestness, as a rule, mark their utterances and great good is the result; the attendance is steadily increasing.

In connection with this society there is a fortnightly sociable, which is of great value, for it is the golden opportunity of knowing each other better. And we hope the mists of prejudice will roll away.

I take the responsibility of saying that personal feeling on the part of some members has kept all mention of this society out of the JOURNAL, by not furnishing it the information. I am glad to say that with an increase of members there has come broader views and better feelings, and to-day I but voice the opinion of the majority, when I say we earnestly desire to co-operate and work with those who labor for humanity's sake, and we most heartily endorse the sentiment uttered by William Denton, and so fearlessly carried out by the JOURNAL: "What cannot stand had best be gone."

Mr. Editor, ours is an open door. Come and see us. You will find friends who will give you a warm welcome and bid you a hearty God speed.

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DEVOTED TO ROMANCE AND GENERAL REFORM

SPIRITUAL PHILOSOPHY

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VOL. XXXVI.

CHICAGO, MARCH 29, 1884.

No. 5

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication, by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religious Philosophical Journal.
Jesus of Nazareth and the Talmudic Jesus.

BY W. EMMETTE COLEMAN.

A half-truth is sometimes more harmful than a positive falsehood. The suppression of the truth is oft as dangerous in its consequences as the suggestion of the false. The pertinency and force of these aphorisms are signally illustrated in the statements of Mr. Gerald Massey, concerning the Talmudic Jesus and Jesus Christ, as found in his *Natural Genesis*, vol. II, pp. 459-492, and in his article in the JOURNAL of Jan. 26, 1884. The JOURNAL article is a summary of his remarks in the *Genesis*, much of the two being identical in language. Mr. Massey's statements are incomplete, inaccurate, partisan, and highly misleading. The facts are distorted and perverted; and by the suppression of many of the most important points and the substitution of false conclusions based on an imperfect, inaccurate presentation of facts, an impression is derived therefrom far from the truth in the matter of the Jesus of the Talmud. In the interest of fair play and exact truth, I propose to present a summary of the whole truth, without suppression, distortion or evasion, as regards the Talmudic and Judaic account of Jesus.

Mr. Massey says he came to America to proclaim some results of his "prolonged researches." Following this statement, he remarks that he had assumed the identity of the Jehovah (sic) of the Talmud and the Christian Jesus, but this was before he "had compared and questioned the dates." One would suppose from this that Mr. Massey had made "prolonged researches" into the Talmudic Jesus, and had made careful comparison of the dates of the two Jesuses or Jehovahs (sic). I find, however, that the whole of the three pages in the *Natural Genesis* (II, pp. 459-492) relative to the Jesus of the Talmud and the Jesus of the two *Toledoth-Jesu*s (of which more anon), is copied bodily, without credit, from a small work published in London in 1871, entitled *The Lost and Hostile Gospels*, by Rev. S. Baring-Gould. The whole of the three pages is summarized and paraphrased from Baring-Gould's little book, except a few brief subsidiary sentences, of minor import, taken from Josephus, etc. The quotations and references to authorities of Baring-Gould, Mr. Massey copies into his book and JOURNAL article, conveying the impression that his information and conclusions were arrived at as a "result" of his "prolonged researches" into Talmudic and Rabbinical lore, instead of being the "result," simply, of reading Baring-Gould's book, from which they were derived in *toto*; much of the more important matter in Baring-Gould, being, however, suppressed in order to bolster up Mr. M.'s peculiar theory of a non-historical Jesus, as will be made evident in this article. Mr. Massey undoubtedly did make "prolonged researches" in the philological and Egyptological parts of his work, for which I have given him due credit in my notice of his book; but so far as the Talmudic Jesus is concerned, his only research seems to have been the reading and paraphrasing of Baring-Gould. Instead of referring direct to the Talmud or to the works of the leading Talmudists, Jewish and non-Jewish, such as Denenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfoot, Basmage, Schoettgen, Buxtorf, Eisenmenger, etc., he has been content to follow Baring-Gould alone and his imperfect data and peculiar speculations. Unlike Mr. Massey, I was not satisfied with Baring-Gould alone, but have for a number of years been conducting my researches into

Talmudic literature, utilizing all available sources of information. The results of my "prolonged researches" will be hereinafter embodied, in contrast to the very imperfect and misleading presentation by Mr. Massey. The Talmud is a heterogeneous collection of rabbinical commentaries on the Old Testament. It consists of two divisions: the Mishna and the Gemara. The Mishna may be called the Talmud proper, while the Gemara is a kind of commentary on the Mishna, annotating it sentence by sentence. There are two Talmuds, the Yerushalmi (or Jerusalem) and the Babylonian (or Babylonian). The Mishna is almost identical in the two, but the Gemara is quite different. The Babylonian Talmud is about four times as long as the Jerusalem, and it is often called "our Talmud," it being the one in popular use. The Mishna consists of rabbinical interpretations, extending over a period of about 600 years, from B.C. 400 to A.D. 200, approximately, the final compilation being made by Rabbi Yehudah HaKodesh (Jehudah the Holy) A.D. 210. The final redaction of the Jerusalem Gemara occurred about A.D. 400; that of the Babylonian Gemara, about A.D. 500. The Talmud Babil, the one in general use, consists of twelve volumes, covering with the glosses and marginal references 5,894 folio pages in Hebrew, Aramaic and Rabbinic letter-press, utterly devoid of vowel points. The work is divided into six divisions or sedarim (orders or series). The sedarim are divided into seventy-one masechtot or tractates, which, in turn, are divided into 633 perakim or chapters, these latter being composed of 4,187 mishnaioth or paragraphs (Hershon's *Talmudic Miscellany*, 1880, pp. xii-xvii). The Mishna never refers to Jesus, but in the Babylonian Gemara are found a number of passages in reference to him.

Jesus is named some twenty times in the older, unexpurgated editions of the Gemara. He is called therein "Ha Notzri" ("the Nazarene"), "the Hung," "that man," "he whom we may not name," "the fool," "Absalom," "Ben (son of) Stada," and "Ben (son of) Pander." The Christians are generally called Nazarene, Gentiles, *Minim* (heretics), and pupils of Balaam (Farrar's Life of Christ, Appendix, Excursus II; Jost, *Geschichte des Judenthums*, vol. I, 405, 414; Graetz, *Geschichte des Judenthums*, vol. III, passim; Buxtorf, *Lexicon Talmudicum*, pp. 1,458 *et seq.*; Denenbourg, *L'Histoire et la Géographie de la Palestine d'après les Talmuds*, 1867, pp. 458 *et seq.*). Mr. Massey invariably speaks of the Jesus of the Talmud as being called Jehovah in that book and in the Toledoth Jeschua, but this is erroneous. Jesus is never called Jehovah in any of the rabbinical writings, but always Jeshu. Jesus is a Grecoized form of Jeshu; Jeshu is a variant or abbreviated form of Jehovah or Joshua. Jehovah in Hebrew is written with four letters, *yod, shin, tav, ayin*, Yshua. Jesus being regarded by the Jews as a false god, and Tract Sanhedrin, fol. 114, saying, "It is unlawful to name the name of a false god," the Talmudists and later rabbinical writers have mutilated the name Jehovah, by cutting off the final letter *ayin*, and so it is always called Jeshu instead of Jehovah. Mr. Massey is well aware of this, being fully explained in Baring-Gould's work, yet, strange to say, he invariably speaks of the Talmudic and rabbinical Jehovah instead of Jeshu. Probably Mr. Massey ignored all this because it was the Christian Jesus of Nazareth whose name was mutilated by the Talmudists, and as Mr. M. claims that the Talmudic Jesus was not the Christian, it would not be politic to refer to the Talmudic Jeshu; so without any authority, and in opposition to fact, he substitutes Jehovah for Jeshu. This is merely the first of a long series of inaccuracies in Mr. Massey's references to the Talmudic Jesus. Rabbi Elias, in his *Tischbi*, says the Jews will not acknowledge Jesus as the Savior, hence they do not call him Jehovah, but reject the *ayin* and call him Jeshu. So also Rabbi Abraham Perizol, in his *Maggers Abraham*, ch. 50, says the *ayin* was left out of his name because he was unable to save himself. These passages prove that the Christian Savior is meant by Jeshu in the Talmud, despite Mr. Massey's assertion that another Jesus lived a century before Jesus Christ, is intended. Denning Jehovah of its final letter, *ayin*, three Hebrew letters are left, *yod, shin, tav*, which are interpreted, according to rabbinic conceit, as signifying *Yimakha Shemo Vezikrono*. "May his memory be destroyed and his name be blotted out!" (Baring-Gould, *Lost and Hostile Gospels*, pp. 67-8; Farrar's Life of Christ, Excursus II; Sepher Toledoth Jeshu, 1881). Again Mr. Massey, both in his *Genesis* and JOURNAL article, quotes from the Toledoth Jehovah, when, in truth, there is no such book as Toledoth Jehovah, both versions of it being called Toledoth Jeshu. All that Mr. Massey states concerning this book is taken from Baring-Gould, where it is always named as Toledoth Jeshu. This systematic suppression of the word Jeshu (known to refer to the Christian Jesus) and substitution therefor of the word Jehovah, a name which was never applied to Jesus Christ in the Bible, the Talmud, or elsewhere, is of a piece with Mr. Massey's suppression and distortion of everything Biblical and Jewish literature testifying to the historical existence of Jesus.

Tract Sanhedrin, fol. 107, 2, and Tract Sothab, fol. 47, 1, of the Talmud state that Jehovah Ben Perakiah, with his pupil Jeshu went into Egypt to escape the persecution of King Alexander Jannel. This persecution took place about B.C. 106. In Egypt Jeshu was instructed in magical arts, and during their return journey to Judea, Jehovah Ben Perakiah anathematized his pupil Jeshu and thrust him away with both his hands. Jeshu

then devoted himself entirely to magic. These two passages in the Talmud, correctly referred to by Mr. Massey, constitute the only foundation for his positive statement that the Talmudic Jesus lived before the Christian era, and these two are virtually only one; the one being a duplication of the other in another book of the Talmud. It is true there was a Jehovah Ben Perakiah, who lived in the time of Alexander Jannel and who may have fled to Egypt B.C. 106; but there are a number of other Talmudic passages about Jeshu (Jesus), which present a different phase of the matter from that arising from these two passages alone. Chronology and proper names are almost inextricably confused and mixed in the Talmud, and it requires patient and careful sifting and weighing to arrive at accurate data therein. "Anything more utterly unhistorical than the Talmud cannot be conceived," says Canon Farrar. "It is probable that no human writings ever confounded names, dates and facts with a more absolute indifference.... By the change of a *resh* [the letter *r*] into *daleth* [the letter *d*] Romans find themselves transmogrified into Iudeans; Vespasian is confounded with Titus; Titus with Trajan; Trajan with Hadrian; Herod with Jannaeus. When we come to the names of the Rabbis we find an intolerable confusion of inextricable Hananas, Joshuas and Simeons. As for events, they are, in the language of a profound and admiring student, 'transformed for the edification, and even for the amusement of the audience. History is adorned and embellished by the invention of an imagination, poetic, but often extravagant; truth is not sufficiently attractive; everything is magnified and extended'" (Life of Christ, Excusus xii). An able and impartial Talmudist, M. Gruenbaum, in the North American Review, April, 1882, pp. 454-55, also remarks as follows: "It is to be remarked, as a prominent feature of the Talmud, that, while in itself an historical monument, there are no historical points given in it. Besides its manifold anachronisms, the Talmud is, if we may so say, *achronical* (*achronos*), without distinction of time. Although the work of many centuries and various lands, the impression it produces is as if it had been wrought out in single day and in one place only. Even the few incidents of Jewish history mentioned in it are only incidentally referred to; *apropos* of some casuistical question, and generally with more or less confusion of persons and circumstances." Other rabbinic writers, observing the error in chronology in the two passages connecting Jesus with Jehovah Ben Perakiah, who lived in the days of Jannel, sought to correct the mistake; so Rabbi Gedaliah in *Shalshelet Hakkabala*, fol. 17, 1, tells us that it was another Jehovah, who lived in the first Christian century, who was the preceptor of Jesus. Some six or seven years ago, while pursuing my Talmudic researches, I encountered this chronological anachronism, and I wrote to Rabbi Isaac M. Wise, an able Talmudist, to explain how it was that Jesus was said to be a pupil of Jehovah Ben Perakiah, who lived over 100 years B.C. He wrote me, in reply, that there was another Jehovah Ben Perakiah, who lived in the days of Jesus of Nazareth (1st century A.D.) with whom Jesus might have been associated. This case, then, resolves itself into one of the many instances of confusion of the various Jesuas of the Talmud; and this, of itself, would topple to the ground Mr. Massey's supposed Talmudic demonstration of an unhistoric Christian Jesus. But the Talmud itself furnishes other convincing evidence of Jesus having lived after and not before the beginning of the Christian era, which evidence, though known to him, Mr. Massey either wholly suppresses or distorts into proofs of his theory.

In various Talmudic passages Jesus is called the son of Stada or son of Pander, Stada the mother and Pander the father. In Origen, *Celus*, the pagan antagonist of Christianity, is quoted as saying (on Jewish authority) that the carpenter, betrothed to Mary, put the mother of Jesus away, because she had proved faithless to him, with a soldier named Panthaea; and the Talmudic writers narrate that Jesus's mother left her husband, eloping with one Pandora, by whom was born Jeshu (Jesus). When we come to consider the signification of the words Pander and Stada, we easily perceive why Jesus's parents are thus called. They are not genuine names, but are symbolic terms expressive of the hatred of Jesus entertained by the rabbis. Pander is a Hebrew form of the Greek word *Panthera*, which means "panther," the wild beast. In those days the leopard was deemed the offspring of the panther and lioness—a hybrid animal. Jesus was accused of being an illegitimate son of a Hebrew woman and a Greek soldier, a hybrid, in like manner as the leopard was a hybrid son of a panther. To indicate this mixture of races, Jesus's father was called Panthaea; for the rabbis tell us that as the leopard is produced by a mixture of different species, so Jesus Christ sprang from a Greek soldier and Jewish woman. (Basmage, *History and Religion of the Jews*, 4to, 1708, page 276). Again, in allegorical exegesis, the panther is said to derive its name from the Greek, *pan theron*, thus signifying the personification of sensuality. Son of Panthaea, therefore, would signify "son of a wanton." Thus doubly was Jesus stigmatized by being named "son of Pander." (McClintock and Strong's *Encyclopaedia*, vol. vii, 625). Stada, in Hebrew, means "an adulterous woman," or "one who forsakes her husband for another," evidently applied to Jesus's mother as descriptive of her character, not as her genuine appellation. The Christian Jesus was so hateful to the Jews of

those days that they stigmatized his parents with these opprobrious appellatives.

The husband of Stada, to whom she was faithless, is named in the Talmud as Paphos, son of Jehuda, a rabbi associated with the far-famed Rabbi Akiba, who died at an old age, A.D. 135. Paphos and Akiba are mentioned as contemporaries several times in the Talmud. The Talmudic tract *Callah*, fol. 18 B, narrates a visit of Rabbi Akiba, to the mother of Jesus. In *Gittin*, fol. 90, 1, is mentioned the running away from him of the wife of Paphos ben Jehuda. This Paphos certainly lived after the Christian era, and in all probability died in the second century. All the passages, therefore, in the Talmud referring to Jesus, son of Stada or son of Pander, refer to Jesus living after, not prior to, the Christian era; and these passages are many. So that, after duly correcting the error of the two passages connecting Jesus with Joshua ben Perakiah, owing to similarity of names of the two Joshuas, it is seen that every passage in the Talmud refers to a Jesus living after A.D. 1. Besides being called Stada, Jesus's mother is called Mary (Hebrew *Miriam*) in the Talmud, and is even apparently confounded with Mary Magdalene. Magdal in Hebrew, signifies a plaiting or curling of the hair, and the mother of Jesus is called in several Talmudic passages *Miriam Magdala Nasha*, Mary, the plaiter of woman's hair. The Magdala or Magdala, having two meanings, the name of a town mentioned in the Talmud, and a plaiter of woman's hair, the two were perhaps confounded by the Talmudic writers in connection with the Mary of Jesus, though it is possible that the Mary Magdalene of the Bible may have been so called from being a plaiter of hair rather than as being a resident of the town of Magdala. The plaiting of hair was then much in vogue among harlots, and Mary Magdalene is generally supposed to have been a repentant courtesan. The gloss on the Talmudic *Ebel Rabbathi*, fol. 71, 4, and *Taanith*, fol. 69, 1, says the city of Magdala was destroyed on account of its prostitution and adulteries. Mary Magdalene of evil fame having been historically associated with Jesus of Nazareth to bring the odium closer to him, she has been made allied to him by blood; in one version, as his mother, and in another as his grandmother, the mother of Pander, his father. Tract Sanhedrin, fol. 101, 2, has a difficult and obscure passage concerning the parents of Jesus, which has been variously translated. The evident sense of it, in my opinion, is this: "The son of Stada was son of Pander. Rabbi Chasda said Stada's husband was Pander's master; her husband was Paphos, son of Jehuda. But how was Stada his mother? His mother was Mary, the plaiter of woman's hair (*Magdala Nasha*). As they say in Pomebithe (he went away (Steath-da) from her husband). The gloss on this says that Pander was a servant of Paphos, and that Mary was Pander's mother instead of Jesus's. But this latter I regard as an erroneous attempt to interpret a difficult passage. The writer, I think, intended Mary as the mother of Jesus, and explains that she was called Stada because she left her husband."

In several passages in the Talmud the execution of Jesus is narrated. In each case it is Jesu, or the son of Stada, was crucified on the rest-day or eve of the Passover, while in most of the passages he is said to have been stoned and then crucified (Sanhedrin, fol. 43, 1, 67, 1; Shabbath, fol. 101, 2). This is evidently unhistorical; certainly both modes of execution were not practiced on Jesus. The Jewish mode was stoning to death; the Roman, crucifixion. Being crucified, he assuredly was not stoned. The Jews were probably so bitter against Jesus that they wished to share the glory of his execution; so they claimed the credit of putting him to death, both the stoning and crucifixion being in the Talmud ascribed, apparently, to the Jews, without mention of the Romans in any way. No date is given for the execution, and the only chronological data in the Talmud concerning Jesus are the names of the Rabbis with whom he was associated. Jesus, son of Stada, as has been stated, is associated with Rabbis Akiba and Paphos ben Jehuda, who both lived in the first and second Christian centuries; hence Jesus must have been executed after, not before the Christian era began. Now Mr. Massey is aware of all this, for it is explicitly set forth in Baring-Gould's work, whence he derived all his Talmudic information. Why did he suppress all mention of Jesus's mother? His mother was Mary, the plaiter of woman's hair (*Magdala Nasha*). As they say in Pomebithe (he went away (Steath-da) from her husband). The gloss on this says that Pander was a servant of Paphos, and that Mary was Pander's mother instead of Jesus's. But this latter I regard as an erroneous attempt to interpret a difficult passage. The writer, I think, intended Mary as the mother of Jesus, and explains that she was called Stada because she left her husband.

In *Gittin*, fol. 57, 1, gives a story of the punishment of one Jesus after death. Upon this passage the commentator remarks that this could not be the God of the Christians for the following reasons: It is not written Jesus of Nazareth, but Jesus (Gerefa); moreover this Jesus seduced Israel; made himself God, and overthrew the whole foundation of piety, whereas Jesus of Nazareth admitted the written law, but rejected the oral traditions of the elders and the scribes and Pharisees (see Matthew v: 17, 18; xii: 2, 3; xv: 2, 9; Mark vi: 1-13). The Talmudic commentator was doubtless mistaken in thinking that the Christian Jesus was not referred to above, for, though Jesus himself did not declare himself God or overthrow the Jewish law, his followers had done so for him before the Talmudic compilation was completed. It is very probable, then, that the passage is directed against the ideal Jesus depicted by the Christians of the second and following centuries, the Jesus of John's gospel, not the real man Jesus of the three other gospels. The foregoing wealth of Talmudic testimony to the historical existence of Jesus of Nazareth and his apostles in the first century, all of which is completely ignored and suppressed by Mr. Massey, in my mind forever sets at rest the question whether the Jesus of the Talmud is the Christian Jesus who lived and died at the beginning of the Christian era. I challenge the most searching investigation into every one of my Talmudic quotations, references, etc., as, in the interest of truth, and the whole truth, I have throughout made use of the strictest accuracy of statements, without evasion or suppression; and as we have found, there is not a passage in the Talmud which, rightly considered, is inconsistent with the historical existence of Jesus in the first century.

THE JESUS OF THE SPHERES TOLEDOTH JESU.

Mr. Massey, in addition to the Talmudic

scriptures, in the aid of what he terms "Jewish traditions," to prove that the Talmudic Jesus lived before the Christian era, which so-called traditions are not genuine traditions at all, but simply deliberate fabrications when not mere repetitions of the Talmudic passages. Mr. Massey's article in the JOURNAL.

For the Religio-Philosophical Journal.

Supernaturalism.

BY HON. JOEL TIFFANY.

The effort to represent the Christian system of truth as being based entirely upon the supernatural, has greatly injured, if it has not destroyed, its power to work in the human soul it has led to work. Thus, the Theologians have made Jesus, in his generation, birth, life and mission, an exceptional being; and they have thereby separated him from his normal relations to humanity, and have vailed in mystery that spiritual light, which would otherwise have become as a lamp to our feet, to guide us in the way of eternal life. They make Jesus an interpolation, a special providence, produced to supply the defects manifest in the general providence of God—a special providence, without which the material and the spiritual universe would have been worse than a failure.

This proposition, I think, will not be controverted by believer or skeptic. If in the creation and government of the universe, there exists the necessity for the exercise of a special providence in any department thereof, it must be because the general providence of God, in such respect, is deficient and imperfect. With such an assumption, what becomes of the perfect attributes of the self-existent, self-sufficient, omnipotent, omniscient and omnipresent being? From the dawn of consciousness in the mere animal, to its completeness in the perfected spiritual, the entire process of advances is that of orderly succession, which, through creation and development, becomes a revelation of the Divine method of immortal generation. If within the divine possibilities, there are other and superior means by which the human individuality could have been created and unfolded, until it had attained its supreme destiny through human completeness, what excuse can be offered for the neglect to exercise such superior means in the creation and development of individual humanity? Such an assumption necessarily becomes an impeachment of the divine character. It is impossible for a rational mind to conceive of a being perfect in wisdom, perfect in power, and perfect in motive or will, acting as such a creator and providence, and yet failing so to exercise these attributes as to produce the best results possible. In the conditions and the laws by which all individualities are created and endowed, there is uniformity; and such uniformity must become an expression of the Divine Presence, in its legal perfections. Throughout the several kingdoms in which the Divine Presence has been revealed, it is the law, that the offspring, in faculty and in function, shall be begotten in the constitutional image of the parent; and such law becomes a revelation of the divine method, which must be in accordance with the perfect love, wisdom and will of the divine being. Therefore, the history of creation and development makes it evident, that from the beginning, the operations of the Divine Presence have been directed to the ultimation of the human individuality in its completeness, bringing it into the image and similitude of the heavenly Parent. This history, whether studied in the natural unfoldings of the earth and its kingdoms, or in the spiritual history of the race, discloses the fact, that the ultimate destiny of a human being can be nothing less than completeness in every faculty of his spiritual being. And we know that man is adequate to the perfection of himself in his spiritual faculties through perfect obedience of divine law; and we know that he must become so perfect to satisfy his aspirations; and that the means for such attainment must be forever within his reach. We also must infer, that God, as a perfect Creator and a perfect Providence, in the creation and development of the human individual, has employed the best means possible by which such individual could be created and brought to completeness. Therefore, we must infer that human parentage, in the person of father and mother, are essential parts of the process by which the human individual is created. Because if the human individual could have been begotten and born free from the influence of imperfect parentage, and could have attained spiritual completeness without passing lower and inferior degrees of development there can be no rational doubt, that a being of infinite love, wisdom and power would have manifested his character and attributes in such creation.

One who affirms the existence of another and superior method, by which God could have created and endowed the individual human, without the aid of human parentage, and consequently free from the physical and moral blemishes which such parentage commutes, makes a grave impeachment of the divine character. To assume such a position is a declaration that infinite love, wisdom and will are not to be depended upon as likely to do the best, possible under all circumstances. As moral beings, we are taught, that our heavenly Father requires of us, that, under all circumstances, we act up to our highest and best capabilities, in the exercise of our faculties, and in the discharge of our moral duties. That if we do not do so, the evil consequences resulting from our unfaithfulness, will be chargeable to our account, and we shall feel our responsibilities accordingly. But if our heavenly parent has not, in our creation and development, done the best possible to his wisdom, will and power, he will not be likely to condemn his children for being in such respect like himself.

If Jesus of Nazareth was begotten without human parentage, and as a consequence, he was enabled to become perfect as a spiritual individual in a sense in which other individuals are not able, he becomes a revelation of the possibility of begetting the human individuality in such a manner as to avoid the liability to sin. And this being so, the manner in which he was begotten becomes as much superior to the one God has ordained for humanity, as was the life and character of Jesus superior to the life and character of Herod. Such being the fact, God is justly chargeable for the vices and crimes, and incident misery, which have beset humanity from the beginning, because he failed to employ the best means possible in creating his human children, and bringing them to completeness.

From these and similar considerations, the dogma that Jesus of Nazareth was begotten without human parentage, and that he owed his superior wisdom, goodness and power to such fact, cannot be received upon any evidence which will not satisfy the understanding that the creation of the material and of the spiritual universe, and the government of the same, are the work of a Being who cannot be depended upon to do the best possible within his knowledge and power, and, hence, that God is not worthy of supreme confidence and trust. Such a dogma cannot be sustained, and the perfections of the divine character must be maintained. To assume that man, begotten and born according to the divine method of human generation, cannot, by the proper exercise of his faculties, as a human being, attain a state of oneness of life and character

with his heavenly Parent, in which condition he will be able to receive of the divine effluvia in its infinite fullness, and thus become a son and child of God in the divine, is to assume that Jesus was a teacher of false doctrine, and that Christianity, as taught and illustrated by him, is without foundation in truth; and also that it is not applicable to humanity as a particular means of establishing oneness with the divine of the universe, without special and abnormal assistance, not belonging to the orderly unfolding of the human spirit.

The supreme value of Jesus as the living way to the Father, and as a revelation of that way, consists in the fact, that he was a human being; begotten and born as such, by means ordained by the Divine Creator, as the best possible, and as the only means by which the human spirit could be created and become perfected. Having, through perfect obedience of divine law, attained in this life, his supreme destiny, he became "The Word made flesh"—"The law of God incarnate"—"God manifest in the flesh;" and thus, he became a revelation to the human, of the divine perfections and of human possibilities under the Divine Government. He became, in a large degree, a manifestation of what every individual, through obedience of divine law, is capable of becoming.

Jesus as the son of man demonstrated the fact that man, through perfect obedience, is capable even in this life of becoming perfect in each and all the moral virtues, and, therefore, he must be held responsible for his failure to attain his complete destiny in this life. And he demonstrated that man's failure to attain completeness is due to his disregard of the commandments which forbid him to indulge in selfishness, in sensuality and lust to the neglect of his spiritual needs. By such an interpretation of the origin, and the mission of Jesus, we are in some degree able to perceive the extent of man's responsibility for his own salvation. As the son of man, he teaches us the extent of human possibilities; and he demonstrates what one may accomplish, provided he makes it the business of his life, to become in spirit, perfect as the Father in heaven is perfect. As the son of man begotten, born and developed under the established laws of individual generation and development, Jesus becomes of inestimable value to humanity as a teacher of the way to the Father; and as an illustration of the means, by which man is to come to his supreme destiny.

But when it is supposed that Jesus, in his generation, in his life and mission, was an exceptional being, that he was in every particular a special providence, introduced to provide, in an exceptional manner, for human salvation, his value to humanity as a teacher, and an exemplar is lost. As such an exceptional being, he ceases to become a revelation of the divine method with humanity; he no longer becomes a teacher applicable to the human condition. He, therefore, ceases to become "the word of God made flesh;" he ceases to become "the law of God incarnate;" he ceases to become "the Divine Humanity;" and, therefore, humanity instinctively gives up the effort to actualize in itself that spiritual status, which is only possible to one exceptionally begotten by the holy spirit; and instead of hopefully seeking to attain to the Christly status, as a condition possible and essential to individual completeness, the disciple contents himself with believing all the marvelous things said respecting him; and with depending upon him for a loan of righteousness to be vicariously applied to his account with the Father. In the final settlement, and he is taught to rejoice and make himself happy in the thought, that his individual sins have been imputed to the only sinless being who has lived upon the earth; and has suffered in his stead, the penalty for the same.

Upon the hypothesis that Jesus was supernaturally begotten and brought into existence for an exceptional purpose, a system of theological dogmas has been constructed, which reflects severely upon the divine character, and which, in those who accept of it, is fatal to a true Christian character. By such dogmas the normal relations of God to humanity have been denied, and man has been remitted to the authority of human teachers for information respecting his origin, his duty and his destiny. By means of these dogmas the teachings of Jesus, and his living illustration of their truth and value, have been perverted, and a supernatural faith, anti-Christian in character, has been the result.

A vicarious righteousness as a substitute for individual righteousness, has no place in the Christly system; and a faith based upon such an hypothesis must be discarded by one who seeks to become perfect in the moral virtues, as the Father in heaven is perfect in his divine attributes. Whoever depends upon borrowed righteousness to gain admission to the heavenly feast, will find himself in the hour of need like the foolish virgins in the parable, who had their lamps, but had no oil which could make them of any value; and like them he will be unable to borrow, because none can be found with oil to lend. All such belongs to that class who have mistaken the form of Godliness for the power thereof.

Jesus assumed that it is possible for man, through obedience, to attain a state of divine oneness with the Father in the sense in which he was one with him; and he prayed that all might find such oneness. If Jesus had thus become morally perfect, dwelling constantly in the Father, and thus comprehended human possibilities, did he not know the possible realization of his desire? Would he have directed his disciples to seek first, or above all things the kingdom of God and his righteousness by becoming in spirit perfect as the Father in heaven is perfect, had he known that such an attainment was a human impossibility?

This dogma of vicariousness is most disastrous to the realization of a Christian life and character in one who bases his hope of salvation upon it. It teaches, practically, that man is not capable of obeying perfectly the requirements of the Heavenly Father, and that, therefore, it is not expected that he will do so; that God has made especial provisions by which it becomes unnecessary that he should do so, while yet he is to obtain the benefits of perfect obedience; that Jesus, by his sufferings and death has paid the penalty for all sins committed by the believing world; that God, in his wisdom has determined upon this plan, in order that the saved shall own their salvation to grace, and not to character; that God will not permit spiritual character to be taken into the account, in the ultimate judgment. With all truly religious and rational minds, the mere statement of this dogma should be a sufficient refutation of it.

Jesus of Nazareth, as a teacher of the way to the Father, differed from other teachers in this: Spiritually, he lived in, and acted from, the inmost of his being, and by so doing he became a revelation of the divine man; and a manifestation of a divine humanity. He attained this status through perfect obedience of divine law in every department of his being. In this way he sought the Father, and through his attainment, the divine father

came into manifestation, making manifest in and through him, Divine Love and Divine Truth; causing the human in Jesus to become a revelation of the divine man—"the word made flesh," "Divinity incarnated," and humanity perfected in Christ. As such divine man, Jesus became a revelation of human possibilities: a revelation of what man will become by living a life of perfect obedience. There are different methods of expressing this idea, but when spiritually considered, they ultimate in about the same system of truths. When it is said, that Jesus Christ is God Jehovah manifest in the flesh; or that God Jehovah clothed himself in human form, that he might come to humanity as its redeemer and savior, it is not to be implied that divinity took upon itself a different body, in a different manner, having different faculties, and exercising different functions from what pertains to the human individual. It is only affirmed that the divine Being, who, as Creator and Providence, is the all of life—of love—of truth—of purity—of holiness—becomes consciously present in the perfected human spirit; establishing in every department thereof divine order, in its inception, birth, development and completeness; bringing the individual to the stature of perfect manhood; and that by so doing, God the Father comes into manifestation, and thus becomes a real presence within the perceptions and cognitions of humanity.

It is self-evident that the divine Being could become human no further than the human constitution had the capacity to receive and respond to the divine Presence. God Jehovah could not assume the human form beyond the possibilities of such form to receive and respond to such Presence; and it is equally evident that the human could not receive beyond the capacity of that which constituted it. Therefore it is a matter of but little importance, what particular form of expression is used to express the divine fact, that humanity, through perfect obedience of divine law, will attain a spiritual status, in which the spirit of the universe will abide, outworking through the perfected individual, the divine will in all things.

For the Religio-Philosophical Journal.

The Children's Progressive Lyceum.

John Trebonius always appeared before his boys with uncovered head. He used to say in explanation: "Who can tell what may yet rise up among these youths? There may be among them those who shall be learned doctors, sages, legislators or rulers of the empire."

The young Martin Luther was then one of his pupils.

Spiritualists as well as others ought to interest themselves in the future welfare of their children, yet how often do they send them to the sectarian Sunday School, where the same old poison is administered (though, perhaps, somewhat diluted) as it was a century ago. It often happens that, owing to the disgust they feel for anything that smacks of old theology, they allow their children to roam at large, thus making waifs of those who are entitled to all the love and tender care their parents can bestow.

What have we to take the place of the Sunday School? Is it the Children's Progressive Lyceum? It is a step in advance of the Sunday School system, and that is about all; for there seems to have been no great advance in all the years of its existence. Andrew Jackson Davis told the writer, thirteen years ago, that in two years from that time there would not be a Lyceum in existence. Was he a prophet? Did he not anticipate an improvement on the then present system, and that a more perfect organization would grow out of it? Very likely he did, and reasoned that the Spiritualists of this country, being progressive, would surely devise something to meet the demand for a system in keeping with the times; but it is a lamentable fact that there has been no perceptible progress, and it is not to be wondered at, that advanced Spiritualists do not send their children to the Lyceum. Aside from this, it is evident that the average Spiritualist is not yet out of the woods of doubt, and adopts the "Good-Lord and good-devil" policy, not feeling like cutting himself aloof from the old raft, because he isn't sure the new concern will float.

The only thing that distinguishes the Lyceum from the Sunday School of the church is the fact that marching (with flags) and light gymnastics are introduced, and in lieu of teaching from a catechism, nothing at all is taught by those who occupy the positions of teachers or leaders.

The practice of making the Lyceum session an exhibition for the gratification of visitors, is the rock the Lyceum splits upon. The first object entertained by those who have charge, should be to interest boys and girls in such a manner that they shall feel that they have acquired something which will be of benefit to them. The amusement of visitors should be of secondary importance. As long as they depend for an existence as an institution upon the dimes the spectators may present as a fee to the Lyceum-show, just so long will the organization remain a living skeleton. But my object in writing this article is not to tell the Spiritualists of this country, being progressive, would surely devise something to meet the demand for a system in keeping with the times; but it is a lamentable fact that there has been no perceptible progress, and it is not to be wondered at, that advanced Spiritualists do not send their children to the Lyceum.

I was not an experienced swimmer, but I had passed, as I had judged, nearly half the distance to the shore, when a death-like coldness and numbness came creeping over me. All the life I had left seemed centred in my head, which felt like a ball of fire. I found that I was turning round and round in the water, now catching glimpses of the burning ship, to which even yet a few human beings were clinging, and now of the beach. Could I ever reach it? Was it worth while to struggle any longer? Every movement caused intense pain in my chest and lungs. It seemed so easy to die now.

I ceased all efforts and raised my eyes for a last look at the sky. I was struck by a peculiar golden haze of the atmosphere, and the air seemed filled with human forms hovering over the drowning. The air was filled with them, and close beside me I recognized my father, brother and other friends who had died many years before. They called me by name. They pressed closely around me, telling me to struggle on and they would aid me—that my work was not done—that I could not be spared yet.

A little strength came back to me. I remembered that I must be more than half way to the shore. The water could not be over five feet deep. I let myself down; and felt the sand under me. Aligned by my spirit friends, whose hands and presence were as real to me as any human touch, I crept on my hands and knees on the sand for some distance, rising often to breathe. Becoming too weak for this, with my heavy head constantly falling backward, I sank to the bottom, and drew my body with my arms near and nearer to the shore, rising to the surface as often as necessary. A man was lying on the beach, one of the few who ever reached it. When he saw me feebly struggling, he crept down to the water's edge, and, reaching out his hands, tried to aid me. I slowly crept up a little way out of the water, but he was so weak that falling backward, I would lose my hold and sink again.

At last I was lying on the dry sand. How good it seemed to lie there, if only I need never move again. My companion spoke roughly to me, telling me that it was sure death to remain there. I refused to move, but being much stronger, he compelled me to get up, and half supporting me in his arms, dragged me unwillingly along. A farmer met us and almost carried me across the fields to a low two-roomed log cabin. In the smaller room, containing two beds, I was at last permitted to lie down. The long black neck of a bottle was inserted between my lips, and I drank and drank until it was gently removed. The draught warmed me.

I alternated between consciousness and unconsciousness, but remembered much that passed about me. When I awoke, more people were coming in, bearing a woman, and they were saying she was the only woman saved. I heard them say that eight men swam ashore and twenty were saved in a boat. Only twenty-eight were saved out of four hundred! Toward evening they put us all in a heavy lumber wagon—on beds of straw—to take us, they said, to "Lloyd's Tavern, three miles away."

Joicing along over a rough road, the pain in my chest and limbs became unbearable, and I remembered nothing more.

Days after I awoke from what seemed a

night on the high way of life. It is of the first importance. Then why this lethargy which, seemingly, has settled upon us? Spiritual philosophy underlies all other philosophies, and the young mind easily comprehends the axioms which the old man cannot embrace. They are truths which, if well understood, will be the foundation of a useful life. Let us not wait for some one else to turn the sod, but with hands to the plough, break the ground, and get ready to sow the seed which Spiritualists, as they are about to celebrate their 36th Anniversary, must have in abundance. There is a great deal of rubbish with which we have nothing to do and with which the mind of youth should not be tampered. We need less of this masquerading and more of the soul of Spiritualism; fewer cheap shows and more of the beautiful truth which will bring comfort rather than disgust to the heart of the mourner.

But the child is my theme, and to do for the members of the rising generation what is practical, is our object. I would like to have a column of your noble paper devoted to the interest of the children. To no better use, in my opinion, could that space be devoted. It will be a long way towards the millennium when we can truthfully say:

"The dawning soul from these young eyes.
Looks with a clearer, stedfast eye."

Volumes can be written upon this subject, as there have been heretofore, and what more fitting place than in your own progressive paper, in which to teach the child how to walk alone and to so walk as to draw from its surroundings on the road of life such elements as will conduce to its own true happiness and consequently moral and spiritual advancement? We would learn how to train the young. This lesson the world has not yet learned. In proof of this, behold the crime that stalks over the world to-day! We need not only to learn how to train the young, but we need to know how to control ourselves, so that we may be competent to lead others. God bless the workers in this cause, whether they be found in Lyceums or Sunday Schools, and whether we invoke it or not, a blessing will come to those so employed. We must cultivate the love principle and baptize the young with it, and the fruit of our labors will be seen in the beautiful flowering of a finer type of humanity, as those now young shall enter upon the active duties of life. We will by doing our duty in this respect consecrate our children:

"Not, as in olden times, to death,
To hermit life, or darksome days;
But unto beauty, goodness, truth,
To all high thoughts and noble ways."

If I have the opportunity, I will lay before your readers what may come to me from the child-world, wherein are the brightest elements of the love-life, where the sweetest and most fragrant blossoms in God's garden are found. We who have passed through the period of childhood, need to breathe this pure oxygen of love; for in our passage through the world we have contracted disease, and are at the best, bundles of prejudices, and need to become as little children as far as possible, by living in the child-element. We can learn of them, oftentimes, more than we can impart to them. We will not put them aside, but will draw them to our hearts, read in their young eyes what we see reflected (ourselves), listen to their often prophetic words, and thank God for children whose influence is exalting, teaching us what many of us have nearly forgotten—what is love. D. N. E.

Boston, Mass.

A Story of Shipwreck on Lake Erie.

A writer in the N. Y. Sun, gives a graphic account of his escape from the steamer Griffith, plying between Toledo and Buffalo in June, 1851. After narrating the bursting out of the flame and his plunge into the water, he proceeds:

"I was not an experienced swimmer, but I had passed, as I had judged, nearly half the distance to the shore, when a death-like coldness and numbness came creeping over me. All the life I had left seemed centred in my head, which felt like a ball of fire. I found that I was turning round and round in the water, now catching glimpses of the burning ship, to which even yet a few human beings were clinging, and now of the beach. Could I ever reach it? Was it worth while to struggle any longer? Every movement caused intense pain in my chest and lungs. It seemed so easy to die now.

I ceased all efforts and raised my eyes for a last look at the sky. I was struck by a peculiar golden haze of the atmosphere, and the air seemed filled with human forms hovering over the drowning. The air was filled with them, and close beside me I recognized my father, brother and other friends who had died many years before. They called me by name. They pressed closely around me, telling me to struggle on and they would aid me—that my work was not done—that I could not be spared yet.

A little strength came back to me. I remembered that I must be more than half way to the shore. The water could not be over five feet deep. I let myself down; and felt the sand under me. Aligned by my spirit friends, whose hands and presence were as real to me as any human touch, I crept on my hands and knees on the sand for some distance, rising often to breathe. Becoming too weak for this, with my heavy head constantly falling backward, I sank to the bottom, and drew my body with my arms near and nearer to the shore, rising to the surface as often as necessary. A man was lying on the beach, one of the few who ever reached it. When he saw me feebly struggling, he crept down to the water's edge, and, reaching out his hands, tried to aid me. I slowly crept up a little way out of the water, but he was so weak that falling backward, I would lose my hold and sink again.

At last I was lying on the dry sand. How good it seemed to lie there, if only I need never move again. My companion spoke roughly to me, telling me that it was sure death to remain there. I refused to move, but being much stronger, he compelled me to get up, and half supporting me in his arms, dragged me unwillingly along. A farmer met us and almost carried me across the fields to a low two-roomed log cabin. In the smaller room, containing two beds, I was at last permitted to lie down. The long black neck of a bottle was inserted between my lips, and I drank and drank until it was gently removed. The draught warmed me.

I alternated between consciousness and unconsciousness, but remembered much that passed about me. When I awoke, more people were coming in, bearing a woman, and they were saying she was the only woman saved. I heard them say that eight men swam ashore and twenty were saved in a boat. Only twenty-eight were saved out of four hundred! Toward evening they put us all in a heavy lumber wagon—on beds of straw—to take us, they said, to "Lloyd's Tavern, three miles away."

Joicing along over a rough road, the pain in my chest and limbs became unbearable, and I remembered nothing more.

Days after I awoke from what seemed a

long sleep. I found myself lying on a bed in a strange room, alone. The sound of voices came in through the open window and from the halls, where people were constantly passing to and fro. They were talking of a great disaster, of dead bodies lying in heaps on the sand buried in a trench. There was something about county lines, of coroner's quarreling over fees, of thieves in boats at night stripping the drowned bodies, and tearing rings from fingers and ears. Those monotonous voices were forever talking about that one thing.

Well, what if they were dead? The dead were at rest. What had I to do with that shipwreck? Why did not some one come to me? What was I doing here in this strange room? Why was I so stiff and sore, so full of pain, so weak I could not move? I fell asleep again, and when I awoke still the same voices were talking about poor drowned bodies, thieves, coroners and boats; and then came a dim recollection that I had known something about that shipwreck. It all came back to me clear and distinct. Soon afterward a man came with broth and nourishing food, of which I ate with a relish, while he answered my questions. This was Saturday, and I had left Buffalo on the Sunday preceding. Lloyd's Tavern was fifteen miles from the city of Cleveland. I must get up. How could I lie here? I must get into the air. I must go home. Home! Why, at home doubtless they mourned me as dead. I had been dead, for days to them. I begged the man to bring me some clothes. He brought some old garments much too large for me, with an old black slouched hat, and helped me to dress, for I was too weak

Woman and the Household.

BY HESTER M. POOLE
(Metuchen, New Jersey)

THE COMFORTER.

How many weary steps we tread
Down the pathway to the tomb;
How oft we mourn, how much we dread
Our sorrows past and days to come!

The winter of the soul draws nigh
With sultry cloud and icy breath,
And sad and lone the spirit's cry
Reveals the agony of death.

But love upholds our little bark—
Sore tossed upon a sea of ill,
And drifting through the starless dark—
A whisper o'er the being thrills.

God's comfort steals along the path—
We know not how, we know not whence,
And where we drewea woe and wrath
The heavens are bright with recompense.

Consolear of our innocent grief—
The secret pang, the hidden smart,
In silence thou dost bring relief,
And heal the weary aching heart.

Blot friend and angel of our days—
The touch compassionate and calm
Dissolves our bitter pain in praise,
And turns our tears to precious balm.

—Augusta Larned.

■ Miss Fanny Everett of West Roxbury, Mass., who is eighty-two years of age, has held the office of postmaster for twenty-two consecutive years. Women are eligible for the place, but are generally permitted to occupy insignificant offices, if any.

Mrs. Abby Morton Diaz, the versatile author of Children's Story Books and President of the Woman's Educational and Industrial Union of Boston, has recently given a series of "Household Talks" in Buffalo, N. Y., which are highly commended by the hearers. Her subjects are Housework, The Entertainment of Company, the Value of Woman's Time, Strength, Our Work for Humanity, etc. Mrs. Diaz is known as one devoted to the best interests of her sex, and as having a genius for common sense.

A woman has been tending a switch at a railroad junction near Macon, Ga., since 1862, having succeeded her deceased husband who was switchman for ten years previous. She is at her post from six in the morning till six in the evening, and during the whole long period of her service has never misplaced a switch. She is sixty-two years old.

The Ladies' Fortnightly, of Chicago, now an organization of ten years' standing, has intellectual culture for its object; social features are not allowed to defeat this work. A visitor describes it thus: "A committee is appointed at each annual meeting to arrange the course of study for the coming year, which is divided between essays and discussion of given subjects on alternate Fridays. Each lady at the beginning of the working year has her appointed task before her, whether in writing an essay or preparing a theme for debate, and trustful to all, a leaflet is prepared for each member of the society, suggesting books and journals of reference connected with the entire course of study, telling, also, where they can be found if not already on the shelves of the library connected with the association. . . . The Fortnightly is not a wanderer! It has a home of its own, made complete and attractive within the last year by one of its prominent members. One hundred and seventy-five ladies make up this household, the expenses of which are met by annual fees of membership, and there is no stint in the luxury of its home. A beautiful family room in one of the blocks, which commands a view of Lake Michigan, is designed with artistic skill and furnished with every comfort."

A new avocation has been added to woman's list—that of a professional duster. It has grown to be a regular profession in handsome city houses. Ordinary domestics are liable to break delicate ornaments, and they have not the time and skill to dust thoroughly. These "dusters" are generally women who have seen better days. One of them describes her work in this way:

"She must be light-footed, quick and strong in her wrists and arms. To visit a dozen houses in the forenoon before callers arrive and dust and arrange things is no child's play. The remuneration? Well, a dollar or seventy-five cents a visit, sometimes more. Orders are given to the dusters to change the arrangement of the appointments every time they come. A duster must know how to take hold of every sort of knick-knack and how to move it safely. She must know just what sort of brush to use for every sort of dusting. She must have several brushes, and she must not be careless or slapdash for an instant."

Here is still another opening, though a narrow one. A letter from Philadelphia, contains the following: "Three maiden sisters who live in Philadelphia, enjoy a comfortable livelihood from the manufacture of dolls' clothes. They have a little shop on Eighth street, where they keep a stock of garments fitting the popular dolls. Every article is made as though it were for actual use. They take orders for dolls' trousseaux, and at Christmas-time are so busy they employ ten seamstresses. These ladies tried faithfully to make a living by teaching, one being an excellent musician and the other a fair artist. They failed in getting work, and next tried sewing—failed again; finally a lady gave them some dolls to dress for a Christmas-tree, and was so delighted with the little garments that she secured them other work of the same kind, and now they have all they can attend to in this Jenny Wren employment."

The National Woman Suffrage Convention which met in Washington early in March, seems to have made an excellent impression on the public. It was managed by those old pioneers of that work, Miss Anthony and Mrs. A. S. Duniway, and others. There were delegations from nearly every State in the Union, and the attendance at the sessions was always good. There were letters read from prominent people in England and France, such as Frances Power Cobbe, the daughters of Cobden, and Mrs. C. B. Wilbour of Paris. Mrs. Stanton who has taken up her abode at her childhood's home at Johnstown, N. Y., was not able to be present. The speeches were generally excellent.

The whole delegation were received courteously at the White House on the last morning of their stay, by the President, and a reception was also given them at the Riggs House. Mrs. A. S. Duniway, chief editor of the *New Northwest* of Oregon, was extended a reception at the Hoffman House in New York, a few days after, as she passed through the city on her way, with other delegates, to the suffrage convention at Albany. It was a brilliant and happy occasion for the veteran writer and speaker.

CORRESPONDENCE.

The following is an extract from a private letter from a student of the Harmonial Philosophy:

To my way of thinking, the Harmonial

Philosophy is the flower, or rather, the ripened fruit of all philosophy and religion. All that I have heard or read of man's past researches in respect to these, seems so incomplete and unsatisfactory. The Harmonial Philosophy, however, is so all-embracing and perfect, that all who study it with reverent and prayerful attention, will find it adapted completely to their physical and spiritual needs. Truth-loving persons will receive, during their researches, baptisms from the Divine Heart, and have evidence both of truth's power and of their kinship with the Divine Spirit—the loving Father and Mother of all."

A letter from Paris says:

"On the 22nd of February, we had a patriotic gathering, which was a great success. The young people danced, and among the favors were little hatchets and cherries, as well as the tri-color emblems, and other national trinkets. You have read how Mrs. Mackay, the wife of the California millionaire, dared to destroy her picture, painted by the celebrated Meissonier. The canvas was but eleven inches by sixteen, but, like all his canvases, it contained an immense amount of labor. For other portraits of this size he had received \$9,000; for this he demanded \$14,000. It was not the price which was objected to, it was that the likeness did her injustice. He declined to retouch his work; so, after a good deal of correspondence, Mrs. Mackay quietly paid his bill, and then burned the picture. The French artists are indignant at the loss, but they forget the treatment of Meissonier was not kind, to say the least."

Our traveler in Egypt finds Cairo poor, squalid, and the people too dejected to even care for defeat. At heart they must believe in the triumph of Mahdi, for he is of their own faith, while the Englishman is an infidel. When the men go to war, the women and children wait for them as though they were already dead. The soldier has nothing to send his wife and child, consequently wife and child must be ignored. What is Christian England doing?

How long seems the distance between us and our loved ones across this dreary waste of waters? Somewhere I have read something like this: "Words are the lights of friendship. Letters are the lips of love, the loadstones that, by rare attractions, make souls meet and melt and mix, and in sweet combinations stand henceforth in enduring relations." And I believe it is so possible to make the thread of our daily lives join those of our friends that nothing is lost by the distance. Let true friends come into one another's lives; be they dull or pleasant, it is all the same, so far as the friendship may be concerned. Ah! friendship, affection, integrity—how much they mean! How they reveal the spirit of the individual.

Spontaneous Spiritual Phenomena in Chihuahua, Mexico.

To the Editor of the *Religio-Philosophical Journal*:

In the spring of 1883, I found myself in the City of Chihuahua, Mexico, which is the first place of any importance in Northern Mexico after leaving Paso del Norte on the M. C. R. R. While sauntering about the streets at an early hour one morning I heard a voice calling me by name. I looked with surprise in the direction of the voice, and saw a gentleman standing by the open door of a house, wrapped in a heavy cloak, for the morning air was cool. He was looking directly toward me, and feeling sure that it was he who called, I drew near and was again addressed. I found the gentleman to be Senior V— whom I had known ten or eleven years before in Denver, Colorado, but who several years later wended his way to the south, and I had never expected to meet him again. The encounter was certainly agreeable for both of us, and I was not only invited into the house but bidden a welcome to its hospitality during my stay in the city, which I gladly embraced, for good accommodations were both of difficult and costly attainment at that time.

Senior V— has had quite an eventful life. Born in the northern coast of Africa, of Spanish parents, while his father was serving his country in some public capacity, he claims to be a Spaniard; though from the fact of his coming to Denver from Lima, South America, I always took him to be Peruvian. But it seems that while he was yet a child his parents emigrated to Peru, and there the different members of his family have always held important places of trust in the Peruvian government. The wife of Sr. V— also has a history quite as remarkable, for being of English birth and parentage, her parents emigrated to New Zealand when she was a child. Driven from thence by the Mauir insurrection they took refuge in Peru, and she and the other members of the family grew up and were educated in that country, so that Mrs. V— is as much at home in the Spanish tongue as in her native language. An elder sister married an American, who in the course of time returned to the United States and came to Colorado "in the early day." This was the incentive that brought Mr. and Mrs. V— to Denver, a few years later.

Mr. V— is a brilliant talker in his own language, and a perfect walking story book. His extensive travels and particularly among the *Gauchos* and other tribes of South America, have furnished him with an inexhaustible fund of rare and curious information, and if he could only write as rapidly as he can talk, he has material for many a book of absorbing interest. I listened by the hour to his curious details of adventure and observation, and all the time wishing that I were a stenographer to take down his words.

Notwithstanding his English wife, Senior V— has never acquired the English language except in a very imperfect way, and avoids its use except in cases of actual necessity. Many years absence from a Spanish speaking country had made me somewhat rusty in that language, but he insisted on my speaking nothing else and all his discourse was in the same to me.

By some means or other our conversation turned upon spiritual phenomena several times during my stay, and from circumstances related in Senior V—'s experience, I was satisfied that he was unconsciously an impressionable medium, at least. I gave accounts of phenomena that I had witnessed during my life, and both Senior and Senior V— listened with great interest to the recital. They had never witnessed anything of the kind themselves, and heard but little, and consequently could pass no opinion.

Several weeks passed away and I took leave of my friends for a further journey south. After many days of painful travel, which I may at sometime recount to you, I reached Zacatecas, a city of about 70,000 inhabitants. From this place I wrote to Senior V— of my journey and a few days later passed on to the City of Mexico. In the month of July I was recalled to Colorado. As I passed through Chihuahua I had not time to call on Senior V—, but learning that I had returned to Denver, he wrote to friends here asking if it

was true, and if so to request me to write to him, which I did.

This brought me a letter from him on business, in the course of which he said that he had addressed me a long letter at Zacatecas in answer to mine, and regretted that I should not have received it, for in it he had given me a long account of ghostly doings and how the spirits (?) had been having their own way with him.

In my reply I told him that I also, regretted not having received his letter, but hoped that he would repeat his account for I was "just dying" to know what it could all be about. He has since continued writing on business, but failed every time to tell me the story; but continuing to insist on his repeating it, he has done so in a very brief manner in a letter just received, which I will translate for the benefit of the readers of the JOURNAL:

"You say you wish to know what the spirits had to do with me. I have already written a long letter (on business) but as I do not wish to leave you longer in suspensive curiosity, I will say, without entering into any of the particulars, that I own in one of the best mines in this State, was presented me one day by a man for no other reason than a caprice he had taken of liking and admiring me. The next day we expected to visit the mine and would start about four o'clock in the morning, and we made all necessary arrangements for the trip. The man had a bad cough, and when he walked, dragged his feet along the door, so that one could know of his approach without seeing him, simply by hearing his cough and his peculiar step. He carried, also, a cane with an iron ferrule, the only one of the kind in Chihuahua, with which he made a noise on the pavement not to be mistaken for anything else. On the night of the first day mentioned, at about half-past nine o'clock, I was preparing to retire in the room that you occupied while here, when I heard this man coming with his cough, his dragging footsteps and his clinking walking stick. He knocked at the door three times in a manner peculiar to him, but I made no response, feeling a something preventing me from doing so, but I opened wide the door, however, and found—nobody!"

"At four o'clock the next morning, the hour at which we were to start on our journey, his son comes to the door and knocks just as I had heard the knocking the night before. He gave his name and I bade him enter. On entering he embraced me, saying: "Encuentro V; a Dios a su amigo, Sr. V—." (Commend your friend to God, Mr. V—.) That friend was the young man's father, who had died of a cerebral attack at half-past nine o'clock—the very hour at which I heard him come to my door with his strange cough, his shuffling step and his noisy cane. He was sixty years of age and his name was Norberto Guerra.

"What do you say to this? Had spirits nothing to do with it? You know more about such things than I do. The full particulars of the affair would astonish you." I think this is not an unusual or unheard of occurrence, and I wish that some one knowing of a similar circumstance, would write it out for the JOURNAL, that I may send it to my friend V— in Chihuahua, Mexico. R. A. D.

BOOK REVIEWS.

[All books noticed under this head, are for sale, or can be ordered through, the office of the *Religio-Philosophical Journal*.]

THE NAZARENE, A POEM. By George H. Calvert. Boston: Lee & Shepard. New York: Chas. T. Dillingham. Chicago: S. A. Maxwell & Co. Price \$1.00.

We are here presented with the life of Jesus in Mr. Calvert's most charming manner. A few lines will give some faint idea of the beautiful poem. He says:

After the Crucifixion came His deepest lesson; when, Disconsolate, with eyelids wet, His loved disciples met. Like children suddenly bereft, Desolate, motherless, all left Uncomforted; and then, While they were whispering his dear name, Jesus amid them stood, Apparently of flesh and blood. Creative spirit took leave Out of material elements A temporary form to weave, Accessible to earthly sense.)

In wonder, love, and awe They gazed, until he spoke: I LIVE, I AMARISEN. Those mighty words, that woke, Man in his shuddering prison. They spoke th' o'erarching law Of human life; they are a leap Out of the dark of narrow sleep Into the light of broad, angelic day. Jesus spoke for humanity. Man is immortal, and a spirit. And death doth not inherit Like the great right, Ever to be. I AM WITH YOU ALWAY. There spoke for angelhood The angel, man glorified.

Books Received.

THE HISTORICAL EVIDENCES OF THE TRUTHS of The Scripture Records Stated Anew. By Geo. Rawlinson, M. A. New York: John B. Alden.

DETERIORATION OF THE PURITAN STOCK and its Causes. By John Ellis, M. D. New York: John B. Alden.

WHAT SHALL WE NAME IT? A Dictionary of Baptismal Names for Children. New York: John C. Stockwell. Price, paper cover, 25 cents.

LYCEUM LECTURES, Numbers 6 and 7. By J. Morse. London: The Progressive Literature Agency. Price, each, 2 cents.

Magazines for April Received.

THE SPIRITUAL RECORD. (Hay Nesbit & Co., Glasgow, Scotland.) Contents: A Sketch with Mr. Eglington; Test Cabinets; "Like to Like"; "Twelve Months in an English Prison"; Direct Voice and Direct Music; Spirit Teachings; Extracts from the Records of the "Hated" Circle; American Mediums and Manifestations; "Psychology in Art"; The "Exposure" at Vienna; Editorial Notes.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents, of the American Edition: Within the Clasp; Sweet Seventeen; How Coke is made; Our Garden in March; The Perfect Lady; A Morning at the Female School of Art; Talks with my Patients; Waverley Abbey; The National Music of Scotland; Heart-Beats; Sights and scenes of the New World; At a College Breakfast Party; The Family Parliament; The Gatherer; Poem Competition; etc., etc.

THE VACCINATION INQUIRER. (Office of Publication, No. 114 Victoria Street, Westminster, S. W., England.) A health Review the organ of the London Society for the Abolition of Compulsory Vaccination.

THE SEASON. (The International Pub. Co., New York.) This monthly has all the latest fashions and designs with many fine plates and the newest styles in Embroidery and needle work.

GOLDEN DAYS. (James Elverson, Philadelphia.) A monthly for boys and girls with good stories by the best writers for the young.

THE NORTH AMERICAN REVIEW. (Office, 30 Lafayette Place, New York.) Whether the United States are to regain their former pre-eminence as a commercial and Naval power on the Seas, is a question that no American can contemplate with indifference. The subject is discussed with marked ability in this number, by the Hon. Nelson Dingley, M. C., and Capt. John Codman. Judge J. A. Jameson, discusses the question, "Shall Our Civilization be Preserved?" The Rev. Dr. Philip Schaff gives a sketch of the "Development of Religious Freedom." Dr. Felix L. Oswald writes of "Changes in the Climate of North America," with special reference to the increasing frequency of disastrous floods. Prof. C. A. Egger offers "A Plea for Modern Languages" in the higher education; and Julian Hawthorne discourses of "Literature for Children." Finally there is a discussion of "Recent Criticism of the Bible," by the Rev. Dr. R. Heber Newton and the Rev. A. G. Morton.

FRANK LESLIE'S POPULAR MONTHLY. (Mrs. Frank Leslie, New York.) This number is one of great excellence and will be found interesting in its varied table of contents.—How uniform standard Time came about: Spoons: An Adventure in the Bois de Boulogne; Our Newsman: The Booth Family in Maryland; New York City during the middle of the Eighteenth Century; Some Easter Customs; Too Susceptible; A Winter in El Dorado; The Kreese of Kali; The Palace of the Tuilleries; Once,—are all good and well illustrated, there are many more Stories, Poems and Items of interest, and over one hundred illustrations and altogether this is one of the best monthlies published.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: Drifting down Lost Creek; Presidential Nominations; Haroun Al Raschid; A Roman Singer; The Red Sunsets; In War Time; Night in New York; Madame Du Longueville; The Return of a Native; En Provence; Phillida and Coridon; Annina; The Champs Elysées; General Beauregard; Julian's Political Recollections; Recent Travel; The Latest of "The Virgilians"; The Contributors' Club; Books of the Month. As will be seen from the Table of contents this number is unusually interesting and varied in its selections.

THE MODERN AGE. (Offices: Buffalo, N. Y. and New York City.) Contents: Sosthenes Bare; A New view of Mormonism; The Story of a Genius; Not until next Time; Banqueting; From a Reporter's Standpoint; Sentenced to Spitzbergen; Mario; Clever Men's Wives; Helen's Tower; Only Seven Days; Sayings and Doings; Books and Book Men; Stage and Studio; Examination Papers.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "Smeraldas Di Bandinelli"; More about Algiers; Battle and Travel; Art in the Garden; "Burden"; North-West Passage; Pictures of Japan; Pens and Pencils; The Constantine Ioniades Collection; The Country of Millet; "The Bravo"; The Chronicle of American Art Notes.

GODEY'S LADY'S BOOK. (J. H. Haulenbeck & Co., Philadelphia.) This number has its usual amount of reading matter, Fashions, Colored Plates, Steel Engravings, etc.

BABYLAND. (D. Lathrop & Co., Boston.) For youngest readers and those learning to read, this magazine will be found quite amusing and entertaining.

The most popular nervine tonic in the world is Dr. Richmond's *Samaritan Nervine*. \$1.50.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 29, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Mormon Question.

The Index of the 28th ult., has a lengthy article by T. W. Curtis, entitled "Church and State as seen through the Mormon Question." Mr. Curtis proposes to settle the Mormon question by an amendment to the National Constitution, declaring "marriage to be a civil contract, and making it uniform throughout the Union."

In every marriage two parties are interested. The first party is the man and woman who enter into the marriage relation. All men and women will not look upon marriage from the same stand-point, because they are different in education, in religion, in their views of society and government; but probably the larger part of educated people look upon marriage as the most important and most sacred relation upon which man or woman can enter. It has more to do with the happiness, with the physical and moral progress of the contracting parties, than any other relation. They who so regard it will naturally desire that the marriage ceremony shall be a religious ceremony, and that it be surrounded and hallowed by religious associations.

There are, however, many people who look upon marriage as a civil contract only. They have, perhaps, no faith in God, in a future life, in religion. Perhaps they have broken with all religion, and utterly reject all religious forms.

The second party interested in every marriage is the community, the State. The State is the protector of the rights and property of all its citizens, both men and women, and also of all the children born within its limits. In every marriage contract the rights of the man and woman making the contract are involved, hence the State, as the protector of these rights, is interested. From every natural, healthy marriage, children are a probable and desirable result. The State, as the protector of these children, is interested in the marriage. Moreover, as the State is directly interested in the physical, mental and moral character of its citizens, it has a direct interest in every marriage and in the issue of every marriage.

Now every individual, in the State has a right to his or her religious belief and practice, so far as that belief and practice do not interfere with the rights of others. If one couple looks upon marriage as a religious rite and desires to have the marriage take place under religious sanctions and by a religious ceremony, such couple has the right to such ceremony, and the State has no right to forbid it. If another couple has no religion, and looks upon marriage purely as a civil contract, such couple has the right to enter into the marriage relation by acknowledging the civil contract. In this case the State has no right to compel a religious ceremony as a marriage rite.

Now, what follows? Evidently this. The State has the right to insist on the civil contract in every case. It has the right to declare that no marriage is legal unless the civil contract has been entered into. It has the right to prescribe some simple form of civil contract to be entered into by the marrying parties before such officer as the State may designate. The State may designate the officers of justice or the regularly recognized teachers of religion as the parties before whom this civil contract is to be acknowledged. Hay-

ing done this the State has, in so far, protected the parties who make the contract, and the children that may be the issue of the marriage.

Now all parties who look on marriage as especially sacred, who desire that there shall be thrown around it the hallowed associations of religion, can have such religious service as they may desire, in addition to the civil contract. They can have this religious ceremony in their churches or in their homes; they can make the service as simple or as elaborate as their religion or their tastes may dictate. The State, having attended to the civil contract, by which the civil rights of all parties are secured and protected, interferes not at all with these further religious rites.

The free intercourse between all the States of the Union, the constant interchange of population between the States, makes a uniformity of marriage and divorce laws of the utmost importance. It is a subject which the States in their national capacity, through the national Congress, can settle much more justly and equitably, than can be done by the individual States. We think that Mr. Curtis' article is wise in recommending that marriage shall be made uniform throughout the States and Territories. Such action would effectually settle the subject of polygamy in Utah. It would also guard against troubles which may arise on this question in the future; and it would remove the inconsistency and disgrace under which we now labor from the diversity of divorce legislation in the different States.

Knowledge of a Future Life.

A late number of the New York Sun contained a communication from one who had doubts about the reality of a future life, and if there were a life beyond the grave, what were its conditions and employments. The Rev. C. W. Powell undertook to instruct him as follows:

"God's word reveals all that any human being can know, and man's belief must correspond with this. No amount of money can purchase eternal felicity, nor can any Church insure it. If any one really desires to be prepared for the future, he will find that daily study of God's word, and the good example of his friends and help will set him all that he desires." The writer recommends a commencement with the Gospel of St. John and the Acts of the Apostles as likely to be of service. If our friend wishes, he will find many persons ready to pray for him daily, that God will open the truth to his mind.

Mr. Powell teaches falsely in several directions. "God's word," by which he means the Bible, does not reveal "all that any human being can know." It has often been said, that while the Bible, record as it is of the aspiration of the ages, suggests immortality, it nowhere authoritatively declares it, except once, where Jesus says, "that where I am you may be also." It is not necessary to verify this opinion now. Suppose the Bible does reveal immortality, what does it say of its laws, conditions, and of what makes up this immortal life? The only hints, beyond glittering generalities, a vague blaze of glory, are to be found in the book of Revelations, and what a miserable revelation it is. Actors in an eternal pageant are the saved—not nothing more. No individual soul is mentioned as being in heaven, or being anything else but an atom in the huge mass. It is well that, as our reverend friend says above, money cannot purchase heaven, nor Church insure it, for the heaven of the Bible is not worth purchasing. As the Bible gives no hint of varied employment in heaven, details no circumstances of life, ignores individual perception and operation, we should advise any one who needs information about the certainty and nature of the future life, to seek better means of information than can be found in the book. Organize a spiritual circle in your own home, and you will find in time, beyond all doubt, that there is a future life. Continuing the investigation, the law of that life will be clearly, distinctly unfolded; heaven will cease to be a floating idea of the ages, a thing to be dreamed of, and be a state whose existence is proved, and whose progressively increasing joys may be won by all. And for this an inquirer needs not that any should pray for him. It will be well that he pray for himself, for earnest aspiration will exalt his spiritual state, widen the range of his spiritual vision and make him know more than would be possible without such help. No one who has once received the absolute proofs of a life continued beyond the grave ever doubts after, ever needs priest or sacred word to establish the glorious truth that for him there is no death. Just where the Bible fails in revelation, Spiritualism comes in with proof, so clear and positive, that none other is or ever will be, needed.

Is Mrs. Wheeler a Genuine Medium?

This seems to be one of those things "no fellah can find out." The Register and Mail of Des Moines, Iowa, are in fierce fight over the matter. A valued friend has supplied us with "the documents," careful perusal of which seems to establish the fact, that Mrs. W. is a genuine clairvoyant and does cure. She fails, too, sometimes—they all do. But the Mail, the attacking party, while full of dark suggestions of evil motives, pretended manifestations, complains that she does not advertise, etc., produces no verified facts. Its article is a high sneer which proves nothing. On the whole, there seems as yet to have been no case made out against Mrs. W.; we shall hold her to be a genuine medium, worthy of trust, until something like evidence shall reach us that she is unworthy. As to her previous life, her present moral status, there are hints and doubts and surmises, but nothing on which to base a judgment. We are especially sorry that this point remains unsettled, for the question is so important. A healer who is impure in thought and life carries poison in her touch and should be avoided as a private pestilence.

The New Creed.

The JOURNAL has heretofore chronicled the fact that a number of Congregational ministers had been appointed to formulate a new creed. Their report has been published, and while, as it would be of little interest to our subscribers to read it, it would not be well to publish it, some statement of what this committee has done and how their work has been received, may well be in order. It was a significant fact that such a thing as a new creed was needed; the confession was implied that the old creed had outlived its usefulness. Another fact of equal importance is revealed now, that this body of ministers has not expanded the domain of dogma, but reduced it. The document is conspicuous for its omissions; not only this, but the fact is recognized, at least by some, that no creed can long endure unchanged amid a people of active and progressive thought. The CHRISTIAN REGISTER says:

"One of the strongest impressions which the new creed makes is that it will have to be rewritten before a great while. We do not believe that the pessimism of the twelfth article can be retained as a final interpretation of Christianity."

It also adds: "The creed is a purely theological one, and is as unsatisfactory as such compromises usually are."

Of course, all the religious papers and most clergymen have something to say about this new thing. The CHRISTIAN AT WORK approves it in general, and thinks:

"It will tend to lessen the importance of subsidiary and non-essential doctrine; it will tend to greater freedom from the litera scripta of confession and standard, while yet it declares the fundamental, essential truths of Christianity which has suffered in the past in as marked degree from attempting to prove too much as from the assaults of the disbeliever or the shortcomings of its disciples."

The New York TIMES objects to its teachings:

"In regard to the doctrines of the Holy Trinity, of the divine decrees, and of the authority of Scripture, the new creed marks a long step in the direction of liberalism; and fifty years ago its framers would have been tried for heresy and deposed from the Congregational ministry."

The CHRISTIAN UNION says:

"We wish ourselves, indeed, that the creed had departed both in manner and form more radically from the creeds of the past. Like those, it is analytical, intellectual, definite."

Advices from all sources confirm the view that the new creed is welcomed because of the "liberalism" the TIMES objects to, and the fact that it does not claim to be an authority, but "consensus of opinion." These make all the significance of the movement. Offensive doctrines repressed or toned down, a liberty to accept or reject the doctrines that are presented, this is much to rejoice at. Doubtless the work will go on; there will be necessity for other revisions, and while we rejoice with Prof. Swing, that a "reform in theology has actually begun," we are only glad because beginning prophecies further advance. What is yet to be done is summarized in the following eloquent passage taken from a sermon on the new creed by Prof. Swing.

"What the modern church must do, therefore, is not to ask the age what its religious or sinful may prefer, but simply to ask for the religion of Christ? For, while all religion must possess much that is indefinite, much that is mysterious, and much that is above all research, it will be found that in comparison with all other systems that of Christ falls upon our earth like a sunbeam. When you say that mind is motion and that the universe is full of ideas, and that all external things are photographs of an eternal idea, you have Platonism; when you behold all things coming and going by the forces of chemical action, by the resolution of forces, you have materialism; when you declare the blades of grass and the birds, fishes, beasts and man to be parts of the all-in-God, you have pantheism; when you behold man as the victim of eternal decrees of the Almighty, a creature foreordained to eternal sorrow or endless happiness, you have fatalism; when you hear of evolution and dissipation of forces and of unity passing into variety and of variety returning to unity with the help of persistent force, you have a bottomless philosophy which reaches from Lucretius to Herbert Spencer; but when you hear that voice in Palestine saying, 'There is an infinite God, our Father, man was created by His power and love, man must do the right, must love his neighbor, must develop all the good in this life and then pass to immortality, you have Christism—the simplest and most brilliant system ever unfolded to mankind. How refreshing to turn from the *non me* of Fichte, from the 'Persistent Force' of naturalists, from the 'unthinkable' of Spencer, and from the black night of the atheists to the words, 'Our Father who art in Heaven.'"

Rev. Phillips Brooks says that "men do not dread to believe; they long to believe." From such a source, of course, this contentious remark is soundly orthodox, and yet we constantly hear reiterated that the crying sin of this age is unbelief. Now, what is the trouble? Do men want to believe too much, or do they believe too little? Say what you will about the skepticism of the age, believing too much is far more detrimental to human advancement than believing too little. It is fashionable to speak of "scientific men" as the types of doubters, and yet even they are the most believing. All the hypotheses and theories of science are taken on faith. The atom on which they build their entire fabric has never been seen or demonstrated to exist—in short, is a dream. The theologians build their word-castles on a fog-bank of myth. The great hindrance of the spiritual movement has not been skepticism but the all-believing camel-swallowers, who rush in where the wise scarce dare to tread, and proclaim loud-mouthed their absurd conjectures and ill-observed facts. We want belief that can give a cause for its being, and not that which is a faith in things unseen.

"Beyond the Gates."

No more beautiful stream waters the Garden State than Rock River, and no such other handsome city is to be seen on its banks as Rockford. In this delightful place, the seat of many industries, the home of refinement and learning, there came one July day a sweet girl baby. She came seemingly at an unpropitious time; a pall of gloom enveloped the country; grim visaged war was raging; a once peaceful and prosperous people were thirsting for each other's blood. Bull Run and long years of suffering and warfare were to follow. But no shadow of all this touched the baby, though later on, when she had just learned to lisp a favorite uncle's name, his blood helped to wash the damning blot of slavery from off his country's escutcheon; and from the parapet in front of Petersburg, his brave spirit was promoted to a higher life. Enveloped in an atmosphere of love, no impress of these dreadful days touched the child; and thus, though born in the gathering blackness of anarchy and slaughter, her sweet soul only reflected the beneficent results which followed after the smoke of battle had cleared away and the rich warm blood of an innumerable host had been offered on the altar of human freedom.

In the same year that the soldier-uncle gave up his life while grasping his country's colors and leading his men, little May—that was her name—was transplanted with the household gods from the banks of the Rock to those of a no less beautiful river, the Fox, along whose borders she was to grow and blossom into a beautiful human flower, whose fragrance should sweeten the lives of all who knew her. Her father's idol, May was with him much, and thus she was known to a wider circle than often happens. Always vivacious, yet gentle and modest, she was a universal favorite. Many and many a time have we seen her enter the door and, like a sunburst, brighten the jaded, worn faces of a car-full of business men, who after a day of care in the city, were on their way to meet their own little ones in country homes. Somehow her father always seemed to conduct his train better and make the trip pleasanter for his passengers, when his darling was aboard.

Thus May grew into the hearts of thousands and into all the graces of mind and body which make woman the loveliest, holiest thing of earth. All that a fond mother and doting father could do to render her life happy was done, and this the girl appreciated, and repaid with filial affection and deepest devotion, not only to parents, but to all the virtues which round out and complete the perfect woman.

It is the last day of winter, 1882. We make one of a joyous company thronging May's hospitable home at St. Charles. Every room is gorgeous with flowers; a profusion of gifts in silver and gold bewilder the eye, tokens of remembrance from loving friends. May enters supported by the one to whom she has given her heart, and then, while the perfume of orange blossoms saturates the air and sweet music gladdens the soul, she extends her hand and receives the token of endless love, the marriage ring, the minister pronounces the final word, the friends press forward eager to congratulate the young couple. And May receives them all with that winning childish sweetness so characteristic of her girl-life.

A year and a half of happy life has past. May's hour of maternal trial approaches, husband and mother are with her, but in this extremity she longs for the presence and support of her father; he obeys her call, leaves his duties and travels twelve hundred miles to be with her. Another sweet girl baby's cry is heard, and May is a mother. The adoring father is a proud grandfather, and returns to his post in the distant South with a new sense of happiness and the kiss of his darling daughter to treasure until he shall later on meet her, as he hopes, in the full flush of health, the same dear child, though herself a mother.

May has heard the name Virginia—her mother's name—spoken so often and so lovingly, she thinks it the prettiest name for the baby and the little one is named in honor of its grandmother. Baby Virginia grows bright and strong, and the fond mother wants its picture; so on a warm sunny March day a journey with the baby is made to the photographer's.

Four days ago the happy young mother secured her little Virginia's picture. Four days ago this happy family of three, saw the world bright with promise; the affectionate young husband and father gazed with pride upon the dear ones whose welfare was so bound up with his, and looked forward with pleasure to the prospect of long years in which he would tenderly cherish and protect them. It is now Sunday afternoon; the young wife lies on her bed, husband and mother are near, but the baby is kept away. Only a few hours before the doctors had declared there was little danger. From whence then came the knowledge which was borne in upon the consciousness of this sweet soul to whom the world was so full of joy? "Mamma, I am not afraid to die," said May, "but I want to see the baby once more; let her cheek touch mine." The baby was brought and the dying mother with one hand pressing her mouth, and holding her breath that her darling child might not inhale the poison, embraced it with one arm and pressed its soft cheek to her forehead—the last touch she was to give it while in mortal form. Then she sent love to all her friends, mentioning many by name. O how

she longed for her father's kiss, just once again before she went. But this could not be; news of her condition had sped to him on the lightning's wings and he was coming to her as fast as steam could bring him, yet it would be too late, too late! The night deepens and with it the embrace of Death. "Let me rest," says the heroic woman. The clock strikes one; Death kisses her lips and releases the spirit; the tired body is at rest; the Gates swing open and May Brock Davies is welcomed to her spirit home by loving friends.

In the nomenclature of the Church, Mrs. Davies would not be classed as religious, for she had never joined a religious sect nor "professed religion." But in the highest, best sense of the word she was religious. The essential of religion is a belief that we are not shut up in this poor little moribund husk of flesh, cut off from all relations to the universe, visible and invisible, except such as we have towards the animal creation and swiftly-passing mortals like ourselves; but that there are intelligences and powers, or a supreme intelligence that can affect and help us spiritually if not physically. And this belief Mrs. Davies held with a steadfast firmness that could not be shaken. In her childhood's home she grew up absorbing a knowledge of the continuity of life beyond the grave; and death had for her no terrors.

However little some of her friends may have shared her belief, surely they must be in sympathy with it.

"For ever wakefully the ear is turning
To catch some token from the shadowy sphere;
Forever is the full heart strongly yearning,
Some words of promise from its depths to hear."
Yes, the dear wife and mother, the beloved daughter, the angel sister lives; and the sorrowing friends, if they but listen, will sometimes hear May's musical voice, as it comes across the mysterious river of death, whispering in melodious accents of affection:"I have a love who loved me!
Your faith was not in vain,
Back through the shadowy valley
I come to you again."

Lent.

Just now our friends of the Roman Catholic and Episcopal churches are having their annual spasm of humiliation. Marriages are forbidden, or at least discouraged; the theatre is tabooed; parties prohibited; there is much of fasting (sometimes in the shape of expensive fish dinners); much more of church-going than usual. All this in commemoration of the fast of Jesus for forty days. Whatever may be said of the reason given for the observance, the thing itself has good points. Restraint in diet will probably tend to bodily health; the constant recognition of the fact (at least for forty days) that every day is holy, must surely be adapted to produce a higher degree of spiritual vitality, and the fish diet, traditionally said to be good for the brain, may give a vigor to mental operations, resulting, it may be, in more stupendous hats, and more gorgeous dresses for the coming Easter time, with some, and a more pronounced activity, a keener pursuit of gain with others.

If only one could afford to have a business Lent in each year; if the overworked brain of the busy editor could have its forty days of rest, how much longer-lived he might be, and how much sweeter his life would be, how much more vigorous and clear his thought. If some of our business men, who are rich enough to take all needed vacations, would but deem it a sacred duty to themselves to fast and cease from their chief delight for forty days, the yearly outcome would not be less, but the increase of enjoyment and of capacity to enjoy, would be indefinitely more. As a people we work too fast and too long, and take too little rest between the activities which have only been suspended because of exhaustion. The Lent of our church friends is a step in the right direction, and the idea is worthy of larger application.

Shorter.

Again we must urgently request correspondents to spend time enough on their contributions to make them shorter. Anybody can write a two or three column article, but it requires some care and patient discipline to write a short one; care and discipline which will richly repay the writer and ensure the reading of his work when published.

William E. Coleman, who is so critical in his acceptance of spiritual phenomena, writes to us that he has recently seen some remarkable manifestations of clairvoyance in San Francisco, and also witnessed some very satisfactory and convincing exhibitions of independent slate writing, both under conditions, in his opinion, precluding all possibility of fraud. Mr. C. who is always on the alert for genuine phenomena, will soon prepare for the JOURNAL an account of his experiences with two mediums.

The American Sunday-School Union offers \$1,000 for the best book on the Day of Rest, to be furnished before October next. Such a reward will call out the best talent, and all that art or genius can do, will be done to present the claims of the "holy day." When the Union receives the MSS., it has unlimited funds in its treasury, the free gifts of its supporters, to publish the one desired, and scatter it broadcast over the land. How differently the publications of Spiritualism are sustained! There has been no reward offered for books on the vital questions it embraces, nor is there any contributed fund for their publication. On the contrary, the writers too often are obliged to sacrifice the means gained from other sources, in order to present their books to the world, and then they find that there exists very imperfect means of extending their circulation.

* May Brock, wife of W. E. Davies and daughter of E. A. and Virginia Brock, born July 6th, 1861, at Rockford, Illinois; passed to spirit life from her home in Chicago, March 17th, 1884. Diphtheria.

THE BLIZZARD STILL RAGING.

Harry C. Gordon Crosses its Path. In Full View of Hazard, the Champion Camel-Swallow, the "Disfigured" Medium Comes to Grief. Look in the o-s-p-o for Hazard's Account of this Latest "Persecution," and Learn there how Poor Harry from the Nutmeg State was Instantly Made to Pass Through the Cabinet and into the Materialized Spirit. But First Read the Account of the Exposure.

Old Spiritualists and all readers of the JOURNAL are familiar with the career of that veteran dealer in commercial Spiritualism, Harry C. Gordon. A dozen years ago, more or less, when the lucrative business of bogus materialization was in its infancy, Harry did a thriving business. In New York City, until one sorrowful day he was brought to grief and thoroughly exposed by prominent Spiritualists of that city. Malcolm Taylor had been with him, but with Scotch shrewdness divined the catastrophe in time to escape being mixed up in it, and later on reaped a harvest by coaching Harry Eastman for years, in the same line of trade. Gordon, finding conditions uncongenial came West, but soon found Chicago an unhealthy place for his work and again turned his face eastward, finally settling in Philadelphia. Here fortune again smiled on him. Thomas R. Hazard, J. M. Roberts and other *gobemouches* helped to swell his coffers; and long accounts of the wonderful manifestations appeared in the various organs of the frauds and fanatics.

The exposure cyclone which started in Chicago on last Thanksgiving eve, swept eastward along the seaboard, as far north as Bangor, Maine, then crossed the ocean, where after exhibiting great force in Vienna, it turned westward and touching the American coast at Boston, found the Cuban consort of the bigamist Bliss, all unprepared for the gale, gathered her in, and dropping her down somewhat disfigured but still "on deck," rolled on in its restless, erratic course to the City of Brotherly Love where, with a velocity of one hundred miles per minute, it struck the unsuspecting Gordon as he stood arrayed in counterfeit spirit robes before his pattern patron, the venerable Hazard.

A reporter of the Philadelphia *Press* having, apparently, carefully studied the methods of the RELIGIO-PHILOSOPHICAL JOURNAL representative in his successful exposure of Dr. J. Matthew Shea in this city, as detailed in these columns at the time, proceeded to bring about the discomfiture of Gordon in the same way and with great success.

The *Press* of the 19th contains a four-column account of the affair, from which the following extracts are made.

After describing Gordon's quarters at 691 North Thirteenth St., and giving a pen picture of his confederate, Hugh Kerr, the *Press* account continues thus:

Here it was that this man, "who stole the livery of the court of heaven to serve the devil in," deluded and swindled hundreds of credulous persons in a most shameful manner. Men like Thomas R. Hazard came, a wealthy gentleman eighty-four years of age, who has an elegant mansion six miles from Newport, R. I., and who spends his winters in this city that he may be visited by his daughters, Esther and Gertrude, who, by the so-called medium Gordon, are claimed to be materialized. Mr. Hazard always sits on a certain sofa and reserves the rest of his for his spirit daughter who, he says, is coming later. He speaks with such pathetic tenderness that one who understood the tricks of Gordon could not possibly refrain from causing a disclosure. Then there are Dr. and Mrs. Dusenberry, both magnetic people, who think they meet children and friends, who, in the cant of the craft, may "go on over." A young man named Cresson made a sister and mother. An old man, a retired steamboat engineer, A. J. Karstain, and his brother and father, Mr. St. John, of Illinois, finds Carrie Petts and spends much of his time and money in her company. Ned Marsh and James Avery, both young men, are dupes. A. C. Cotton, the publisher of the *Vineyard Review*, is a strong believer, and pays his dollars down each night in the firm conviction that he is getting his money's worth. Jonathan M. Roberts, of Burlington, N. J., the editor of *Mind and Matter*, that organ, ignorant or otherwise, of all materialistic frauds, is often on hand.

Mr. Hazard says: "We're not believers, we know, and what we come to us through the medium of our senses—what we see and hear and feel. We do not believe what some one else tells us." The reporter after visiting Gordon's place, was fully determined by what he saw to leave no stone unturned to expose the villainy. He attended several sittings and by his behavior entirely lulled the suspicions of Gordon, if any existed. The following is a portion of his description of the manifestations at one of these preliminary sittings:

... But the most successful apparition was that of Esther Hazard. She appeared in white, with regular features and long dark hair. She first made a quantity of tattered out of space, then pulled a hat out of the sofa beside her alleged father and put it on her own head. A light-minded individual suggested that she make him a pair of trousers, but he was at once frowned down. But her great act was to evolve a beautiful silken mantle, which covered her from top to toe (it had been bunched up at her back). Having performed this feat, and having received words of approbation from Mr. Hazard, she fell upon the parental neck and kissed him on his ear. Esther then gathered up the odds that she had dropped and beat a retreat. "Where you git all dem clo's?" Conky was heard to ask on her entrance into the cabinet. The fact that Conky never opened his mouth while the spirits were out in the room was uncommunicated upon. A little child was made by the conjuror out of a white cloth tied at the middle with a ribbon. This was recognized by young Cresson as a deformed sister, but it did not leave the door of the cabinet. Immediately an immense figure, six feet high, made by Gordon on his toes with a high head-dress, appeared with a majestic stride. The big one followed the little one, forming a contrast liable to convince a doubter that they could not have both been personated by the medium. Several figures were sometimes shown at one time, but they did not leave those curtains which were of the most material assistance in deceiving the eye, especially in dematerialization.

THE CAPTURE.

After giving many details unnecessary to reproduce here, the *Press* account continues: Yesterday the reporter of the *Press* who had been attending the sittings and had become positive that Gordon was a fraud, swore out a warrant before Magistrate Lennon, charging H. C. Gordon and Hugh Kerr with obtaining money under false and fraudulent representations with intent to cheat and defraud, and conspiracy. Armed with this instrument of the law and accompanied by Operative Head of the Pinkerton Agency, they went to Gordon's rooms. Presently a youth with rosy cheeks and a silk hat walked in, and, announcing that he believed there was to be a sittings, hung his hat on a peg and sat down with a composed air. Kerr looked at him with amazement, but no look of recognition passed between him and the investigators. Soon the company filed up stairs. The reporter and his friend were placed on front seats, and the youth, who resembled an Englishman, was placed behind them. "I hope there are no grangers here," said Mr. Hazard.

"We'll soon fix 'em if they were," answered the reporter, with a laugh.

The report then tells how the lights were turned down low and the show began:

Mrs. Knight, of 2111 Columbia Avenue, was called and made to recognize, as she thought, a brother and cousin. She went back to her seat very nervous and much affected by the sight. Robert Hare was called up and recognized his brother Harry and his

father. He also had a female figure come to him who wore a lace veil and threw it over the aged gentleman's head.

Mr. Hare is the same gentleman who was so badly deceived by Mrs. Anna Stewart at Terre Haute. He there obtained a large stock of pretended spirit photographs, among his other "convincing" experiences. He is the man who afterwards so disgusted Prof. Zillner by his wild assertions, while having an interview with that distinguished German philosopher and investigator.

Finally, continues the *Press* account, a song was called for, and to the tune of "Nearer my God to Thee" the alleged Esther Hazard glided out, to her father's inquiry of identity, nodding assent. She then went through her usual tricks, which have already been related.

The little officer then tapped the reporter on one toe. The foot drew back, so that the leg was in the shape of a bent spring. The alleged spirit arose and stood on the opposite side of the room, with the toe toward the door, near which the reporter sat. Just as she had materialized a silk handkerchief and tied it about his neck, the leg of the reporter straightened and he was projected several feet into the centre of the room. The spirit gave a start, but the reporter was on her, embracing her in a bear-like hug. The spirit was now discovered to have more brawn than spirits usually are considered to have. She struggled and squirmed like an eel, but the superior weight and muscle of her antagonist were too much for her. At the same instant that the reporter's spring was made, the rosy-cheeked youth might have been seen taking a flying leap over some chairs, in time to intercept Mr. Kerr, who was jumping after the reporter. A fierce struggle ensued, which ended with Mr. Kerr lying on his back with the youth, who was another *Press* reporter, sitting on his stomach. While all of this was going on the little officer had his hands full. The men all jumped up and were for interposing, but he pushed them all back, displaying his badge and announcing the fact that he was an officer and that the men were under arrest. All this he did while turning up the gas light, so that all present could perceive the face of Gordon, from which now had been torn a wig and mask used with the aid of female apparel to represent dead Esther Hazard. There were the white draperies, dither white stockings, several yards of lace, a white night-gown, and underneath, wrapped about the medium's legs, was the red knitted shawl, which a few moments before he had woven for her father, and afterwards dematerialized. There, too, was a felt hat which he had made off Mr. Hazard's knee.

AFTER THE CAPTURE.

When the struggle was over the reporters and the special officers had time to look around them, Gordon lay on the ground, pretending to have been overcome by a dead faint, Kerr who had first of all made a frantic rush at the reporter that grabbed his chief, lay on the ground panting from his futile efforts to free himself from the clutches of the newspaper man, whose only duty it was to keep him in check and prevent his escape. Every now and then he cast sidelong glances at the door, which he followed by superhuman efforts to reach it.

A search was instantly made of the cabinet. Piled up in a corner were silk garments, hats, pieces of mosquito netting, and all the paraphernalia that go to make up the tools of materializing mediums. The following list will give some idea of the equipment to be provided by any genius who wishes to branch off into successful Spiritualism:

One blue satin dress, 1 beaded black hat, 2 black lace collars, 1 white silk handkerchief, 1 port wine colored coat, 2 mosquito nettings, 1 black pall, 1 blue silk smoking cap, 1 red plush gown with white satin sleeves, 1 white robe, 1 black felt hat with holes in it, 1 linen duster, 1 silk jockey cap, 1 personal night-gown (Gordon's own property), 1 tidy, 1 straw hat, 1 window curtain, 1 white beard, 1 embroidered circular, another mosquito netting, 1 red tassel shawl, 1 black velvet headed bonnet, 1 blue silk ribbon, 1 lady's lace night cap, 1 red smoking cap, 1 bunch of horseshoe, 1 green night cap, 1 pair kid gloves, 1 pair lady's ornamented slippers, 1 imitation diamond cross (that worn by Madame Boniface), 1 lady's wig.

All this was taken and put in a box. Gordon looked up when he saw this going on and pretended that he was sick. "I'm dying," he moaned, pitifully curling himself up on the floor and trying to look as if such were the case.

Mr. Hazard, who had been sitting on the sofa, became furious. "You have endangered the life of this medium," he shouted, "and you will have to answer for it before a higher tribunal, if not at the Central Station or in the Quarter Sessions."

"No, they won't," retorted a timid looking man. "They've done right. Gordon has been caught red-handed."

"No, sir," roared Hazard. "I tell you that the spirit used this medium to represent my daughter. They changed his form and features, erasing his whole identity. When that fellow grabbed him, my first thought was 'My daughter! my daughter! Oh, my God!' Before this disgraceful scene, the features of the face were those of my flesh and blood. I will swear. After the seizure I saw the face gradually change until it became that of Gordon."

"Like a stereopticon," suggested some one, and then added, "You will have a chance to testify to that in court."

THE FRAUD RECOGNIZED.

Most of the audience, when they saw the presence of the raiders, made for the door, skipped down stairs and disappeared. Mrs. Knight, however, came up and gave her name. "I see now that the whole thing was a fraud," she said to a *Press* reporter, "although when I stepped up to the cabinet and saw the face it seemed to me that I recognized them as those of relatives. The illusion, however, is now dispelled, we say to you, gentlemen."

Hazard made a great fuss about the legality of the arrest and said he meant to question it. He insisted that a warrant could not be issued for the apprehension of partie before they had committed any crime.

He appealed to Joseph Conklin and a number of engineers who had come with that gentleman, besides pitifully asking the sympathy of a man who said his name was Holmes, living at 206 North Third Street.

A carriage that had been waiting at Broad Street and Fairmount Avenue was summoned and the two Spiritualists, together with the "plunder," were placed in it and driven to a place of safe keeping. They will be arraigned before Magistrate Lennon to-day.

Gordon's defense will be that the seized property was brought into the cabinet from the store below by some invisible agency. The handkerchiefs and the mosquito netting which while the sittings was going on he claimed he was materializing from some impalpable garments belonging to some wardrobe in the Spirit-world, he subsequently identified as his own.

When the *Press* reporter was taking an inventory of the things, they were held up one by one for Gordon's inspection. "That's my disengaging dress," he said as one article was shown him, after which he recognized his slippers and his hat.

His claim that the spirit used him as a personator was somewhat shattered by this fact: It was accompanied by a declaration that paraphernalia that they put on him while he was, unconsciously to himself, representing some departed soul, were provided by the spirits.

He declares that the things in the cabinet were not put there by him or with his knowledge.

He however, explain how it is that the spirit-roles did not disappear when his "personating features" received themselves into space, and why they bear every indication of having been manufactured in this world and worn many times in his fraudulent representations.

COMMITTED TO JAIL.

The *Press* of the 20th, gives an account of the preliminary trial of Gordon and Kerr before Magistrate Lennon, which took place on the afternoon of the 19th. After detailing the evidence of the prosecution the account concludes as follows:

Lawyer Hughes, for the defense, claimed that there was no evidence on which to hold the prisoners. The witnesses had all testified that they were not impressed upon. Further it was not proven that the prisoners were not sincere. There was such a religion as Spiritualism and the men were probably firm believers in it.

Councillor Haverin, for the prosecution, squelched the youthful lawyer in very short order, showing him that he had much necessity for further study, and advising certain works on law that it would be well for him to peruse. He said it mattered not who was defrauded. The mere fact of the fraud was sufficient. The defendants had carried on a nefarious business, claiming to summon the inhabitants of the vaults, the graveyard, and the tomb, in order to fill their own pockets with gain.

"We'll soon fix 'em if they were," answered the reporter, with a laugh.

The report then tells how the lights were turned down low and the show began:

Mrs. Knight, of 2111 Columbia Avenue, was called and made to recognize, as she thought, a brother and cousin. She went back to her seat very nervous and much affected by the sight. Robert Hare was called up and recognized his brother Harry and his

father. The Magistrate sustained Mr. Haverin in his brief argument, and held the defendants in \$1200 each for appearance at court on the charge of making fraudulent representations with intent to defraud, and also conspiracy. No bail could be obtained, and the prisoners were remanded to jail to await trial.

After the hearing, Gordon said to Mr. Haverin that such a row ought not to be made over him. He was the only one in Philadelphia, while there were any quantity in Boston and New York. "Yes," returned the Councillor, "but we don't propose to have a single one here."

The People's Spiritual Meeting.

To the Editor of the Religio-Philosophical Journal:

It may not be generally known to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL in this city that the little gathering, "The People's Spiritual Meeting," that had its inception in Carter's Hall, West 14th St., the first Sunday in June, 1883, and later, moved into Fisher's Hall, No. 23 East 14th St., still lives and thrives with increasing interest. We shall pay due respect to the 30th anniversary by appropriate exercises, Sunday morning, afternoon and evening, March 30th. The morning session will be held exclusively as a medium's meeting, and all mediums invited to take part; the afternoon as general conference, and in the evening Mr. Charles Barnabas and Mr. Wm. C. Bowen will deliver the anniversary addresses. Vocal and instrumental music will enliven the exercises of each session. FRANK W. JONES.

New York, March 10th, 1884.

Our Jubilee for 1884.

The 30th Anniversary of the Advent of Modern Spiritualism will be celebrated by the Society of Light and Truth Seekers, in Lester's Academy, 619 West Lake St., on Sunday, March 30th, with appropriate exercises. There will be three sessions, commencing at 10:15 A. M., and 2:30 and 5:30 P. M. Exercises will commence promptly at the hour advertised. Dr. P. P. Kayne will lecture at 10:15, followed by W. H. Blair. The afternoon session will be a grand conference of mediums and speakers. Mrs. Bell Fletcher Hamilton, formerly of Cincinnati, Ohio, and Mrs. Webster, of Chicago, (test mediums) and others will be present. Music by the choir and instrumental music by Miss May White and others, to enliven the occasion. Mr. D. Cole, of the Brooklyn, N. Y., Society of Spiritualists, will lecture in the evening at 7:30. Subject: "Self-Preservation." A glorious feast of good things may be expected. D. F. TERRY.

Monarch Lightning Saw Machine.

To the Editor of the Religio-Philosophical Journal:

I sent \$25.00 to the company and got a sample machine, and gave it a thorough trial. I called the attention of several mechanics and farmers to it, and they looked at it all over and said everything was put together right, but it could not be made to cut one-half as fast as two men could with a cross-cut saw, and more than as hard again work. They all say that they would not work the machine for \$50.00 per day. I do not believe that a boy sixteen years old can be found that can endure the work, running the machine one-half day. Farmers and mechanics, after testing it, pronounced it a fraud. They refuse to pay back anything. S. E. PHELPS.

West Richfield, Ohio.

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Officer: 481 N. Gilmore St., Baltimore, Md.

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Your enterprise deserves to be called one of the great events of history—deserves

Voices from the People,
AND INFORMATION, ON VARIOUS SUBJECTS.

For the Relgio-Philosophical Journal.

The Words of Faith (Schiller).

(Translated by Rev. Wm. L. Gill.)

Three words I name of priceless worth,
From lips of men they often roll—
From heaven they come not, nor from earth,
Their fountain is an honest soul;
For he is left and injured sore.
Whose soul believes these words no more.

Created free is man, yes, free;
Though lowly birth him dooms to chains,
Let not the wise misguided be.
By savage cries or addled brains.
In gilded chains a slave may rot,
But, oh, for freemen, tremble not.

True virtue next, no empty sound—
A man should practice all his life;
Thoughts stumbling on his weary round,
He can maintain a god-like strife;
If others should not clearly see it,
Enough to live a noble spirit!

There is a God, a sacred Will,
In time and place o'er all he reigns,
('Thou' men deny, their word is nil);
And binds all change to thought in chains.
Theo's endless change in circles move,
The great unchanging God they prove.

Guard, then, these words of priceless worth,
From lips of men they often roll,
From Heaven they come not, nor from Earth—
Their fountain is an honest soul.
No man is left nor injured sore.
Whose soul believes them evermore!

Gathering Facts for Comfort in Sorrow.

To the Editor of the Relgio-Philosophical Journal:

Allow me to express my admiration for your JOURNAL. I am not a Spiritualist, but great sorrow led me to write to you about a year ago as to some of the very remarkable phenomena that are from time to time published. I decided that I would make honest efforts to find out for myself whether these things be so. The gate Beautiful had opened and through it had passed one of the most gentle, lovely and accomplished wives and mothers that ever blessed a home.

I was almost crazed with grief. She and I had often talked of the strange reports of the appearance of spirits to persons now and then, and here and there; but, like the milk sick, it was always "just over yonder." We had also read Robert Dale Owen's remarkable books, "Debatable Land" and "Footfalls on the Boundaries of Another World." We also had "Britton on Man" and Swedenborg's works upon our shelves. With such testimonies, neither of us doubted the future life; and besides we both held the Christian faith.

But when she was so suddenly taken from me my heart sank, and the great question of the reality of the future life arose for a new solution, or at least, for reconsideration. My sorrow was so great that it seemed that all I had believed was too good to be true. I had for years known of your JOURNAL. I accidentally saw quoted from it the story of a girl who saw her mother's spirit leave the body. I decided I would write you about it; that I would carefully investigate these strange reports for myself. You sent me a copy of the RELIGIO-PHILOSOPHICAL JOURNAL. I read it as a hungry child takes food, and was astonished and delighted with its editorial spirit, which excludes carefully all that is not fairly well attested, and seeks only well authenticated facts.

Allow me to say that you do not, perhaps, know how many thousands of people would like to investigate the evidence of the future life, but they are afraid of Spiritualism and Spiritualists. A lot of travelling impostors have so vitiated the very name that thousands fear all Spiritualists as they do those who are certain to trick and beat them.

I have quietly pursued my inquiries and investigations during this year of sorrow, and the results are full of satisfaction and comfort. I have not attended a spiritual meeting, proper; have not consulted a professed medium—in a word, I have only gathered up well-attested phenomena from this one and that one. I find that many persons have very interesting facts bearing upon the future life: prophetic dreams, clairvoyance and the appearance of the spirits of the departed; facts that have never been gathered and published; that these facts belong to no denomination, to no sect or party; that they are the common property of humanity. I could gather enough well-attested, original facts from the most authentic sources, in a few years, to make a considerable volume. Surely, God hath not left himself without witness as to the future life of mankind.

I shall continue to gather facts for my own information and study, and if you deem them of any benefit to your readers I will give you some of them occasionally. I am only seeking sober truth for truth's sake and my own comfort. I wish nothing with a shade of falsehood in it. I like your manner of editing, for you show an earnest desire to keep out all that will mislead in the investigation of this most interesting question of the future life.

GOLDEN RAY.

A Fact for Inquirers

To the Editor of the Relgio-Philosophical Journal:

It is not strange that people believing in the old orthodoxy should "see" for a sign" of the truth of our theory of spirit intercourse, being deeply interested to know if spirits can and do interest themselves in things pertaining to physical life, and manifest themselves in any way to mortals?

Thoughtful people, whatever their creed, will ponder upon the question, and long for light upon it, as they long for tidings from that unknown shore where so many bark freighted with their loves and hopes have anchored, out of their sight and beyond their ken. Among my acquaintances in this place are two young ladies, sisters, who, though zealous Catholics, have often expressed to me and others a deep interest in this question, and anxiety for accurate information concerning phenomena, etc. Very thoughtful and intelligent, they are yet so much under the influence of the church and priest that they have failed to avail themselves of the opportunities for investigation offered here to the public on many occasions. But lately the truth has been thrust home upon them in a direct, and to them, surprising way, that there is a difference in the affairs of men by an unseen power, that can scan the future. One of the ladies informed me personally, after my return home last fall, of the following circumstance: "During the previous summer their father was sick unto death. In one of the latter weeks in June, his physician informed the family that the symptoms were such that he considered it impossible for the patient to live through the week—in fact, that he was liable to die any day or hour. The family coincided with his judgment. The elder sister was requested by the father to go to the sexton and secure a lot in the cemetery. She reluctantly left his bedside to perform this necessary duty. On her way she thought: "O I must hurry, for he may die while I am away." Suddenly as she was thus thinking and hurrying on, a something spoke thus to her interior self: "He will not die until the 4th of July." She paused in astonishment, but reassured thus with the voice: "He must die before then, for his condition is such that he cannot survive so long; and the Doctor says he cannot live the week out." Again it was repeated: "He will live until the 4th of July." In a strange state of mind she did her errand and started for home. So strongly was she impressed that her father must die very soon, that when nearly home, apparently disregarding the strange prediction just uttered to her, she was seized with almost a panic, thinking of the possibility that her father might be even then dying, and started to run. The voice came then again, saying: "Be not afraid, he will live until the 4th of July." She told no one but her sister of the strange occurrence, and together they waited to see if the prediction should be fulfilled. The father lived, as foretold, until the morning of the 4th of July, when he died. She asked if I thought it was God who told her; "for" said she, "no one but God could have known." I answered that I believed guardian spirits could know. She inquired how. I said that they studied out such cases as we solve problems, by weighing all circumstances and conditions connected with the subject, understanding them better in this case than we could. She remarked that they should always believe that God had permitted some one—angel or spirit—to tell them; and they must henceforth believe that such things are possible.

MARIA M. KING.

How Bogus Spirits are Manufactured
for the Benefit of the Gullible.

To the Editor of the Relgio-Philosophical Journal:

I have lately attended three sances for materializations, two in Boston and one in New York. I beg to be allowed to chronicle my impressions regarding them, and for fear that I may not be judged as a Spiritualist out and out by people who seem to take whatever they see for gospel, I ask the liberty to prefix this letter by saying what you yourself as editor of the JOURNAL knows, that I am a Spiritualist of the most pronounced type!

Well, I went while recently in Boston, to a sance given by Mrs. Biles. Please allow me to state that nothing whatever occurred to add to my store of spiritualistic knowledge. Forms appeared, a great number, ghostly forms clad in raiment of white lace; but according to the very best of my knowledge and belief they were Mrs. Biles every time. There were any number of recognitions and much kissing following, but when I asked the parties who had conversed with their dead friends if they bore any resemblance to the loved ones they had lost, the answer invariably was that they did not. An alleged spirit wanted to see me at the cabinet, and I went up in the hope of finding one whom I loved in the long years ago, but it was Mrs. Biles without a shadow of a doubt. All this was very disheartening to me, because when three years ago I attended one of Mrs. Biles's sances in Philadelphia, I received a remarkable test of spirit power. I was called to the cabinet and saw there the exact image of Mary G— whom I had supposed was living. She wore the veritable green spectacles that she always wore in life, to shade her weak eyes. There she was, and no mistake. Two months afterward I learned that Mary had been dead six months. Again I was called up to the cabinet twice by a little child, a child whose lips moved when she spoke, a veritable human being. Still I doubted, and then as if to solve all doubt I was called up a third time; the curtains were drawn apart and the child stood before me. And so it was very disappointing to see Mrs. Biles herself doing the entire business the night I saw her in Boston.

I had been told wonderful things about Mrs. Biles and her illuminated forms, and so I went to her sance in hope of witnessing incontestable evidences of spirit power. I am sorry to be compelled to state that it looked like a put up job from beginning to end. The room was dark, of course, but the illuminations were faint in the extreme. The wonderful voices that we have heard so much about were presumably the voices of the medium. There was not the slightest evidence to the contrary. Not a thing took place during the entire evening that could not have been reasonably explained by attributing all to the work of Mrs. Biles herself. There was not the slightest proof of independent voices. If I were to judge the medium by this one sance, I should say she is a clever actress, but not an actress of any great talent.

Now, then, let me get at once to my experience here in New York, at a sance given by the Stoddard-Hough combination, for this is really what I sat down to write about. I had been told of wonders up there, and though I had had a former experience with Hough, which was anything but satisfactory, I was almost crazed with grief. She and I had often talked of the strange reports of the appearance of spirits to persons now and then, and here and there; but, like the milk sick, it was always "just over yonder." We had also read Robert Dale Owen's remarkable books, "Debatable Land" and "Footfalls on the Boundaries of Another World." We also had "Britton on Man" and Swedenborg's works upon our shelves. With such testimonies, neither of us doubted the future life; and besides we both held the Christian faith.

But when she was so suddenly taken from me my heart sank, and the great question of the reality of the future life arose for a new solution, or at least, for reconsideration. My sorrow was so great that it seemed that all I had believed was too good to be true. I had for years known of your JOURNAL. I accidentally saw quoted from it the story of a girl who saw her mother's spirit leave the body. I decided I would write you about it; that I would carefully investigate these strange reports for myself. You sent me a copy of the RELIGIO-PHILOSOPHICAL JOURNAL. I read it as a hungry child takes food, and was astonished and delighted with its editorial spirit, which excludes carefully all that is not fairly well attested, and seeks only well authenticated facts.

Allow me to say that you do not, perhaps, know how many thousands of people would like to investigate the evidence of the future life, but they are afraid of Spiritualism and Spiritualists. A lot of travelling impostors have so vitiated the very name that thousands fear all Spiritualists as they do those who are certain to trick and beat them.

I have quietly pursued my inquiries and investigations during this year of sorrow, and the results are full of satisfaction and comfort. I have not attended a spiritual meeting, proper; have not consulted a professed medium—in a word, I have only gathered up well-attested phenomena from this one and that one. I find that many persons have very interesting facts bearing upon the future life: prophetic dreams, clairvoyance and the appearance of the spirits of the departed; facts that have never been gathered and published; that these facts belong to no denomination, to no sect or party; that they are the common property of humanity. I could gather enough well-attested, original facts from the most authentic sources, in a few years, to make a considerable volume. Surely, God hath not left himself without witness as to the future life of mankind.

I shall continue to gather facts for my own information and study, and if you deem them of any benefit to your readers I will give you some of them occasionally. I am only seeking sober truth for truth's sake and my own comfort. I wish nothing with a shade of falsehood in it. I like your manner of editing, for you show an earnest desire to keep out all that will mislead in the investigation of this most interesting question of the future life.

GOLDEN RAY.

To the Editor of the Relgio-Philosophical Journal:

The above association was organized at Chattanooga, Tenn., on October 24th, 1883, during the progress of a series of meetings held during that month. The intention is to advance the cause of Spiritualism in the South. Camp meetings have proven to be useful and pleasant features of our public work in the North. Their usefulness is not denied sufficiently to call for discussion. In the South there is a growing interest in Spiritualism. An impetus is needed. No better method can be instituted to obtain public attention, than that of the camp meeting. While we have organized upon a basis of capital stock, securing stock-holders by a legal charter and a bonded treasurer, we claim that dividends of profits will be less an object than the good to be exercised. Yet, the investment is sure to always be worth par or perhaps more. The property purchased is as desirable (and prospectively more valuable) as could be found in this land of sunshine, flowers and natural scenery. No healthier spot is possible. No one need fear malaria or epidemics peculiar to the South. The northern people can at any season visit that locality with perfect impunity. Indeed, any one seeking health will find it on Lookout Mountain. There is a saying among the natives that no one die on that mountain. Persons of feeble constitution find vigor and health there that no other climate or locality will give. We say this because the dikes for the meeting have been set for June 25th to July 27th.

The performance of this act should be explainable by a child. Mrs. Stoddard stands close to the table, making a deeper shade on the spot where the materialization is to take place. Dr. Wilt gets under the table holding his lace in his hand. He is now in black, and can't be seen even while he emerges from under the cloth. With one hand he shuffles the lace over the floor, emerges slowly, covers his head and shoulders with the lace, works his entire body under easily enough without being seen, for he works in the dark, and lo! the miracle is accomplished. When he dematerializes, that is to say, when he crawls under the table and from thence into the cabinet, there is no conceuse of "sinking down into the floor." He simply tumbles down in a heap, backs out under the cover of the table, and waves his lace in victory over his triumph in deceit. All this I saw plain enough as I sat within eight feet of the charmed spot where this phenomenon takes place. It is one of the cheapest tricks I have ever seen performed, and only adapted to the gulling of fools and children.

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When Dr. Wilt was cavorting around in guise of the departed Carrie Miller, he was kind enough to give me his hand. It was the heavy muscular hand of Mr. De Wilt C. Hough and there was no mistake about it. For the life of me I can't see why the people up there should content themselves with a single bungling personator of spirit forms, and with a man who might easily take several females into partnership. There would be no difficulty whatever in introducing them into the cabinet during the dark circle, and a real girl would give variety to the entertainment. It was rather amusing to see young Hough when he made his first appearance that night as a maiden. He seemed to have a special pride indicated by glance and gesture of the hands, over those protuberances of a purely feminine type which when not in excess are regarded as marks of beauty. Am I not doing justice to the girl?

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No better method can be instituted to obtain public attention, than that of the camp meeting. While we have organized upon a basis of capital stock, securing stock-holders by a legal charter and a bonded treasurer, we claim that dividends of profits will be less an object than the good to be exercised. Yet, the investment is sure to always be worth par or perhaps more. The property purchased is as desirable (and prospectively more valuable) as could be found in this land of sunshine, flowers and natural scenery. No healthier spot is possible. No one need fear malaria or epidemics peculiar to the South. The northern people can at any season visit that locality with perfect impunity. Indeed, any one seeking health will find it on Lookout Mountain. There is a saying among the natives that no one die on that mountain.

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Peace and Love.

There are two Angels, messengers of light, Both born of God, who yet are bitterest foes— No human breast their dual presence knows— As violently opposed as Wrong and Right. When one draws near, the other takes swift flight And, when one enters, thence the other goes. Till mortal life in the immortal flows. Shall these two avoid each other's sight.

Despair and Hope may meet within one heart, The vulture may becomer of the dove, Pleasure and Pain swear friendship, feal and true; But, till the grave unites them, still apart Must dwell those Angels known as Peace and Love, For only death can reconcile the two.

Ella Wheeler in *Lippincott's* for March.

New Facts About Palestine. Prof. Hull, who has returned with his party, brings with him materials for the construction of a geological map of the Holy Land very much in advance of anything hitherto attempted. The professor is of opinion that at the time of the exodus there was a continuous connection of the Mediterranean and the Red sea. As regards the Dead sea, he has discovered that it formerly stood at an elevation of 1,400 feet above the level of the Mediterranean. The history of this gradual lowering of the water will form a special feature of Prof. Hull's forthcoming report. He has also found evidences of a chain of ancient lakes in the Sinaitic district, and of another chain in the center of the Wady Arabah, not far from the water-shed. The terraces of the Jordan have been examined, the most important one being 600 feet above the present surface of the Dead sea. Sections have been carried east and west across the Arabah and Jordan valley. Two traverses of Palestine have also been made from the Mediterranean to the Jordan. Prof. Hull has in hand, besides his scientific report, a popular account of his journey, which will first appear in the transactions of the society.—*Pall Mall Gazette*.

Periodically Suspended Animation. A wonderful case of suspended animation is reported from Egypt, Venango County, Pa. The subject is an eight-year-old boy, who has lived and died every day during the last month. From sunrise, to sunset he enjoys good health, and romps around like all children of his age, but at dusk he becomes entirely unconscious and remains so until morning. Physicians are sorely puzzled by the case. One said: "I pricked him with a pin, and applied a galvanic battery to his most sensitive parts, but without creating the least impression. I forcibly raised one of his hands, and it remained in an upright position. The members were like wax, and were covered with indurations which I made with my fingers." The child had just recovered from whooping-cough when this strange affliction came upon him. It is proposed to take him to New York, where he will be examined by the most eminent physicians in the country.

When Vinnie Ream was modelling her statue of Farragut the Admiral's old boatswain visited her studio. She asked him to look while she worked, and tell her if there was anything he liked, "and anything you don't like, either," she added. He stared and stared, and presently he began to laugh softly to himself. She turned quickly: "What's the matter?" "Why, you're gone and left out the trumpet, and the old man never would 'a left it off that day." "Well, now, look a here, the old man wasn't such a d—d fool as to go into a fight with his best clothes on, and you've tagged him out there like a house af're?" Then he fled precipitately—"leaving me," the sculptress said, "face to face with the awful fact that I had put him in full-dress uniform." I sat at once to Mrs. Farragut for a fighting suit, and she let me have the very one he wore at Plaumineau Bend, of which this is a fac-simile."

Pre-historic Americans. H. R. Hazleton recently opened the "large Indian mound near Carterville, Ga. A layer of very heavy flagstone covered a deep vault in which was found the skeleton of a man 9 feet 2 inches in height, surrounded by seven other skeletons, apparently those of very young persons. The giant evidently had been a king, as his head was encircled with a copper crown. His hair, black as jet, reached to his waist, but he had no whiskers. The bottom of the vault had first been covered with a thick matting of reeds and dry grass, over which were spread the skins of some wild animal. The underside of the stones covering the grave are filled with deeply-carved inscriptions. If it is ever possible to decipher these, Mr. Hazleton thinks he will have something valuable in regard to prehistoric man in America.

A Japanese Student. A good deal was said about Ayaken Katayama, the Japanese student, when he united with the Methodist Church at Wilmot, Mass., and it was reported that his father had disinherited him. That report was incorrect. He united with the church after receiving advice from his father, who is commander-general of the army of Japan. His father was born a Buddhist and was educated at a military school in France, under Catholic instructors, after which he became a Protestant and united with a Protestant church in Japan, and sent his son to this country to be educated under the guardianship of the Japanese Minister at Washington.

Andrew Jackson. The Little Rock (Ark.) *Gazette* prints the following as a veritable letter of Andrew Jackson. It certainly has a characteristic flavor: "I was glad to hear from you and to know that the good Lord, in his divine mercy, had thus far spared you. May he ever bless us and damn our enemies. We must all lean on the cross for support, for man is weak. Did you ever see such a d—d scoundrel as John Q. Adams? I am pleased to hear that you have professed religion and joined the church. This more effectually elevates you above the d—d Whigs."

It Wouldn't Work. G. F. Stoddard, of Providence, being grievously pestered with rats, caught a large one some time ago and put a bell on it. This has always been accounted a sure means of driving the pests away. In this instance the scheme does not work well. The old bell-rat has been seen to sit like a kangaroo for half an hour at a stretch, rattling the bell with his fore paws, while the whole colony, young and old, caper and dance around as if they were at a rat ball. They act so curiously that Mrs. Stoddard will not allow them to be treated to a supper of cold poison.

The tendency among the negroes is to draw the line between those of pure blood and mulattoes. They have had trouble of this kind in Hayti, and it crops out in the South to a greater or lesser extent during every political campaign. It has become the controlling issue in the politics of the Republic of Liberia. The Constitution of that Republic erects a bar against all men of white blood. They cannot hold office and are restricted in their rights of citizenship. The black negroes now propose to bar out the yellow ones.

Dr. Joseph Frayne, an English medical gentleman of considerable repute, declares that fretful children ought in England, as in India, to be induced to sleep by being put in a trough, into which a constant stream of water should flow, falling on the vertex of the cranium. A London journalist denounces the application, as furnishing British mothers with another means of giving their babes the sleep that knows no waking.

King Cetewayo is said to have died suddenly of fatty degeneration of the heart. But a London physician sends to the *Medical Times* a sphygmographic tracing of Cetewayo's pulse taken in 1882, in which the healthy state of the arterial system is very distinctly visible, while he states that the heart sounds were absolutely normal. So the doctor suspects foul play.

The Bible. The *Herald* of this city says: "John G. Jackson, a noted character of Delaware, is in the town of Hockessin notices protesting against the reading of the Bible in the public schools. He maintains that it is contrary to the genius of American institutions and the constitution of the State of Delaware. He expresses his willingness to publicly discuss the matter."

White the False Prophet and Osman Dignes are fighting the British hosts on the equatorial sands. Gen. Ed Din, an Afghan Chief is publishing an anti-English paper in Paris for circulation in Moslem countries. Mr. Din claims to be a descendant of the Prophet, and swears undying enmity to England.

A bill abolishing the convict-labor contract system in Ohio passed the Legislature of that State recently and was approved by the Governor. Existing contracts will be respected.

A paper has just been started in Paris of which every morning.

SIX YEARS OF HISTORY.

She is a bright, clear-eyed lady is Mrs. Gilbert Williams, of Fonda, N. Y., and in her pleasant way, she said: "Six years ago I received a severe injury to the knee-joint while descending the stairs. The confinement brought a serious kidney trouble. Pain, restlessness and loss of flesh made up my history, until I began using DR. DAVID KENNEDY'S FAVORITE REMEDY, I am quite healthy and fleshly now. I keep Favorite Remedy always in the house. I owe all my comfort to it." Does that meet your case? Then get a bottle of your druggist.

A Remarkable Invention of Incalculable Value

to suffering humanity, and destined to banish such diseases as catarrh, bronchitis and lung trouble. A method based on reason, common sense and logic.

Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. It is the prolonged use of the air that cures.

It is a well-recognized fact that air poisoned with sewer-gas, or decaying matter, if breathed for a continuous period, will impregnate the body with disease. Hence come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air has a specific effect on the human system. Remedial air for good, poisoned air for bad.

The Pillow-Inhaler, in its results for good and in its power to cure a diseased condition of the nose and lungs is simply wonderful, and without any parallel in the history of the treatment of this class of diseases. In a pillow are hidden reservoirs filled with medicines that throw off a remedial vapor or air. The sufferer goes to bed night after night, gradually the fires of inflammation in his nose or lungs are soothed, discharges and cough ceases, pain gives place to ease, and in a short time he is a well person.

Does this seem too great a thing? For three years it has been going on all over America. It is a cure for Catarrh and Consumption. There is not space here to tell a tenth part of what it is, and what it does, or to introduce testimonials of cure from persons who were hopeless and expecting death, who are now well. Send to the office of the Pillow-Inhaler Company and get an explanatory circular as to what it will do. You will find it opens up to you the hope of life, unless you are so diseased your lungs will not take in enough oxygen from the air in daily breathing to support life. No matter what you have tried or how despairing you are, the Pillow-Inhaler is a cure based on theory never thought of before and it cures, and your common sense must accept it as a probability that it does cure for it is based on principles of incontrovertible fact and science. Explanatory pamphlets mailed free by writing to

THE PILLOW-INHALER COMPANY,
1520 Chestnut Street, Philadelphia, Pa.

The age of miracles has not passed. A Burlington mother has miraculously cured her young son of smoking by the laying on of hands. It should be understood, however, that there was a slipper held in the mother's hand.

Brown's Bronchial Troches will relieve Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases. They are used always with good success.

He who chooses the right and shuns the base, has the Eternal for his friend, brother and father.—Zoroaster.

Fashion is Queen. Fast, brilliant and fashionable are the Diamond Dye colors. One package colors 1 to 4 lbs. of goods, 10c. for any color. Get at druggists. Wells, Richardson & Co., Burlington, Vt.

We are not so sensible of the greatest health as the least sickness.—Franklin.

"Fit rendered my daughter deaf, dumb and paralyzed, *Samaritan Nervine* cured her." Peter Ross, Springwater, Wis. At Druggists.

Every place is safe to him who lives with justice—Plato.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Cod-Liver Oil and Lime.—That pleasant and active agent in the cure of rheumatic systems—*Wilbor's Compound of Pure Cod Liver Oil and Lime*—is being universally adopted in medical practice. Sold by the proprietor, A. H. WILBOR, Chemist, Boston, and all druggists.

SAMARITAN NERVINE is UNFAILING AND INFALLIBLE IN CURING Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Scrofula, and all Nervous and Blood Diseases.

THE GREAT NERVE CONQUEROR. proclaim it the most wonderful Invigorant that ever sustained a striking system. \$1.50 at druggists. The DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo.

For Testimonials and Circumstances send stamp. Lord, Stoughton & Co., Agents, Chicago, Ill.

Mrs. POTT'S COLD HANDLE SAD IRON

ADVANTAGES

DO NOT BURN THE HAND.

DETACHABLE WALNUT HANDLE.

DOUBLE POINTED IRON BOTH WAYS.

BEST IN USE AND CHEAP.

ONE HANDLE AND A STAND TO A SET.

FOR SALE BY THE HARDWARE TRADE.

FREE GIFT! A copy of my *Medical Semes Book* will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Nasal Catarrh. It is elegantly printed and illustrated; 144 pages, 18mo., 1879. Price, 50c. Send to us, and we will send you your postage free, and we will pay for mailing. The book is invaluable to persons suffering with any disease of the Nose, Throat or Lungs. Address DR. DAVID KENNEDY, Chestnut Street, Philadelphia, Pa.

ESP. State the paper in which you saw this advertisement.

27-42

GOLDEN PRAISE
VOLUNTARILY ACCORDED TO
Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

WARREN LELAND, New York: "There is no medicine in the world equal to *AYER'S SARSAPARILLA*." [Cured by it of *AYER'S SARSAPARILLA*.]

REV. W. E. PENNINGTON, Central South Hampton, N. H.: "AYER'S SARSAPARILLA has made a new man of me." [Cured by it of General Debility.]

JOHN J. RYAN, Athletic B. C., Philadelphia, Pa.: "AYER'S SARSAPARILLA cured me." [Cured by it of Rheumatism.]

ORLANDO SNELL, Lowell, Mass.: "I enjoy better health than ever before, due solely to the use of *AYER'S SARSAPARILLA*." [Cured by it of Carbuncles and La.

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Continued from First Page.

Massey quotes as a "genuine Jewish tradition," an account that affirms that "that man was a disciple of Jehovah ben Perachia," and that "he was born in the fourth year of the reign of Alexander Jannaeus." This "account" is taken from a Jewish work published near the beginning of the sixteenth century, a thousand years after the Talmud was finished, and which contains no "genuine traditions" of Jesus other than those in the Talmud. The Gemara of the Talmud, finished near A. D. 500, contains all the "genuine" Jewish traditions of Jesus in existence; all Jewish accounts of Jesus appearing since are founded on the Talmudic narratives and the New Testament. The account above, which Mr. Massey quotes, is merely a repetition of the Talmudic statement concerning Jesus and Rabbi Jehovah. This Talmudic statement has been shown to be one of the many chronological errors of that book, owing to two different Jehovahs being confused. This 16th century account, therefore, voices no independent tradition of the Jews, but is merely a restatement of an old Talmudic anachronism and is entirely destitute of value. The statement that Jesus was born in the fourth year of Alexander Jannaeus is a self-evident fabrication. The fourth year of his reign was B. C. 102, while the flight of Jehovah to Egypt with his pupil Jesus was in the first or second year of Alexander, B. C. 106 or 105; that is, according to this "genuine tradition" of Mr. Massey, Jesus fled to Egypt and studied magic there *three or four years before he was born!* This illustrates the unreliable rubbish manufactured in the Middle Ages, which Mr. Massey quotes as "genuine tradition" embodying historic facts. But worse than this are Mr. Massey's quotations from the "Toledoth Jesu." About the tenth century A. D. two books, each called *Sefer Toledoth Jesu*, were issued in Hebrew, by the Jews of Germany. They were evidently written in retaliation upon the Christians for their inhuman persecution of the Jews of that day. They purport to be lives of Jesus, and are full of the wildest absurdities and most monstrous falsehoods; genuine history forming no part of them, aside from a few names and incidents based on the Talmud and the Christian gospels and church traditions. All respectable Jews of the present day view these books with the utmost contempt; as historical authorities they are unworthy of notice. The eminent Jewish historian Graetz, in his *History of the Jews*, III. 243, calls them "insatiable" productions. These wretched collections of blunders and falsehoods, scorned alike by Jewish, Christian and Rationalistic scholars (the latter including Strauss, Keim, etc.), have also been adopted by two recent anti-Christian writers as furnishing valuable historical data probative of Jesus having lived before the Christian era; namely, "Antichrist," who published a few years ago an English translation of one of the two *Toledoth*, with the absurd claim that it was older than the Talmud and the Christian gospels, and Mr. Gerald Massey, who quotes from it as if it were actual history. To distinguish the two, each *Toledoth* is called after its original publisher, the first one being the Wagenseil and the second the Huldrich *Toledoth Jesu*. The Wagenseil version, in its first chapter, tells us that in the days of Alexander Jannaeus, the worthless Jew, named Joseph Pander, lived in Bethlehem of Judea and near him a widow who had a daughter named Mary, which Mary it tells us, is the same Mary who curled hair, as mentioned in the Talmud. This proves the book to be founded on the Talmud and the gospel narratives, aside from the malignant fabrications it contains concerning Jesus, etc. Jesus, it relates, was the son of Joseph Pander and Mary. We have already shown that if Jesus went to Egypt with Jehovah B. C. 105 or 106, he could not have been born in the reign of Alexander Jannaeus, as this version of the *Toledoth* says; but according to the Huldrich version Jesus was born in the reign of Herod, as in Matthew's gospel. His mother Mary was betrothed to Papus Ben Jehuda, and she was the daughter of Kalphus and sister of Simeon. She fled from Jerusalem to Bethlehem with Joseph Pander of Nazareth, where (in Bethlehem) Jesus was born. To escape the child's massacre by Herod, the parents fled to Egypt; after some years owing to a famine in Egypt, the family returned to Palestine and located in Nazareth. This also is manifestly a combination of Talmudic and New Testament narratives, and voices no independent traditions. Simeon ben Kalphus is a historical character, a noted rabbi, who, as an old man, was living A. D. 100. The following rabbis are mentioned in this version as at Jerusalem when Jesus was a boy: his preceptor, Jehovah ben Perachia, Joshua ben Levi, who lived A. D. 220, Akiba (A. D. 135), and Eleazar (A. D. 60). It is seen how unhistorical and anachronistic the work is.

We have seen that the first *Toledoth Jesu* locates Jesus as living before the Christian era, thus following the two passages in the Talmud connecting him with Rabbi Jehovah in the reign of Alexander Jannaeus, while the second one follows the other Talmudic allusions to Jesus and places him after the Christian era, in association with Papus ben Jehuda, Akiba, Eleazar, etc. Now, in like manner as Mr. Massey has suppressed all the Talmudic passages referring to the post-Christian Jesus, and claims that the Talmudic Jesus lived before Christ, so he has suppressed the narratives of the second *Toledoth* locating Jesus in the first century A. D., and only referred to the stories in the first *Toledoth*, locating him before the Christian era. But this is not the worst. Mr. Massey, in sorrow as it is, in his *Natural Genesis*, II. 490, deviates so far from the truth as to state that both versions, "the first and second *Toledoth Jehovah*," (to use his own exact words, "he invariably erroneously calls Jehovah-Jehoshua), relate that the Queen of Jannaeus, Salome, showed favor to Jehovah (sic) and his teaching, and tried to save him from his enemies, because he was related to her, but that during her reign, which ended B. C. 71, he was put to death. All of this is found in the first, but not a word of it is in the second *Toledoth*. The Queen of Jannaeus is never mentioned in the second version. Jesus's life therein being laid long after her death. To bolster up the existence of an imaginary pre-Christian Jesus, the Talmud is not only misrepresented and the two "mischievous" *Toledoth* Jesus quoted as containing reliable historical data, but even the contents of one of these books is misquoted, it being made to state just the opposite of what it does state,—that Jesus was executed between 79 and 71 B. C. Moreover, the Queen is never called Salome in the first *Toledoth*, but Helena, one of the many blunders of the ignorant compiler. Her name was Alexandra, and possibly may have been Salome, as Mr. Massey persists in calling her; but this is doubtful; for there are very strong reasons for doubting the identity of the wife of Alexander Jannaeus, Alexandra, with Salome, the widow of his elder brother Aristobulus (Raphall's *Post-Biblical History of the Jews*, Philad., 1855, vol. II, p. 168, note). This Queen Helena the *Toledoth* tells us was Olsina,

mother of King Mambasius, called Hyrcanus, who was killed by Herod. Queen Alexandra had a son Hyrcanus who was killed by Herod, but Olsina and Mambasius were entirely different persons. Olsina was Queen of Adiabene in Assyria, and did not come to Jerusalem till the reign of Claudius, near the middle of the first century A. D. Her son Monobius reigned in A. D. 61, and was alive at the destruction of Jerusalem, A. D. 70. Thus even the first *Toledoth*, by its association of Jesus with Queen Olsina, relegates him to the first Christian century. The only Queen Helena who ever favored the Christians against the Jews was the mother of Constantine, who went to Jerusalem in A. D. 326, and several incidents in the Helena story in the *Toledoth*, resemble incidents narrated of Helena's visit to Jerusalem, A. D. 326; so there is much probability that the *Toledoth* Helena is borrowed from the Christian Helena (Baring-Gould's *Lost and Host. Gosp.*, p. 84). "And these absurd, anachronological fictions, manufactured in the twelfth century A. D., are quoted by Mr. Massey as "genuine traditions" confirming the existence of Jesus in the century preceding Christ. As authority for his statements concerning Salome-Alexandra, Mr. Massey names "Josephus, *An. b. xlii, ch. 1; ch. xlii, 5; ch. xlii, 2*. The last two of these references are erroneous; chapters xlii, and xlii, say not word about this queen; the correct references are *xv. 5* and *xvi. 1-6*; also *Wars*, b. i. ch. iv. 1, and ch. v. 1-4. All the foregoing data concerning the unreliability of the two *Toledoths*, the contents of both and their chronological blunders, the absence of any reference to the Queen of Jannaeus (Salome-Helena) in the second one, the identity of the *Toledoth* Helena with the Christian Helena, etc., are all well known to Mr. Massey, being fully detailed in Baring-Gould's work, from which he derived all his information concerning the two *Toledoths*, as well as concerning the Talmud; so ignorance cannot be pleaded in extenuation of this series of mistakes.

On page fifty-seven of Baring-Gould is found the following: "Learned Jewish writers have emphatically denied that the Jesus of the Talmud is the Jesus of the Gospels. In the 'Disputation' of the Rabbi Techiels with Nicolai, a convert, occurs this statement: 'This (which is related of Jesus and the Rabbi Joshua, son of Perachia) contains no reference to him whom Christians honor as a God.... The Rabbi Salman Zevi entered into the question with great care in a pamphlet, and produced ten reasons for concluding that the Jesus of the Talmud was not the Jesus, son of Mary, of the Evangelists. (Foot-notes. Eisenmenger: *Neuentdecktes Judenthum*, I. pp. 231-7.) Compare this with the following paraphrase of it copied into Mr. Massey's book without credit, II. 490: 'The Jewish writers altogether deny the identity of the Talmudic Jehovah (sic) and the Jesus of the gospels. This observes Rabbi Techiels, which has been related of Jehovah ben Perachia and his pupil, contains no reference whatever to him whom the Christians honor as a God. Another Rabbi, Salman Zevi, produced ten cogent reasons for concluding that the Jehovah (sic) of the Talmud was not he who was afterwards called Jesus of Nazareth (Foot-note. Eisenmenger, *Entdecktes Judenthum*, vol. I, pp. 231-237), and that (as we find) the Christ of the gospels is the God of the *Mythos*, not the man of the Jewish history.' Attention is invited to several changes made by Mr. Massey in copying this from Baring-Gould. *Techiels* is altered into *Techiels*, and Salman Zevi is charged with asserting that the Christ of the gospels is mythical, not historical. This last assertion Mr. Massey adds on his own responsibility, nothing of the sort being found in Baring-Gould. Because the Rabbi thought the Talmudic Jesus a different person from Jesus of Nazareth, that did not make him think the latter a myth, as Mr. Massey asserts. What warrant had Mr. Massey to place his own ideas into the mouth of Rabbi Salman Zevi and quote them as coming from the Rabbi? I fail to see the fairness or honesty of this.

Again, Mr. Massey so changes Baring-Gould's language as to imply that all Jewish writers deny the identity of the two Jesus. His words are, "The Jewish writers altogether deny the truth, etc. The truth is this: *Deid* is 'altogether' confined to a few obscure writers of the Middle Ages, writing when strong antagonism existed between Judaism and Christianity. All the learned Jewish writers of the present age hold to the identity of the Talmudic Jesus with the Christian, and they all assert the historical existence of Jesus in the first century. Derenbourg, Graetz, Jost, Geiger, Munk, Salvador, Conen, Frankl, Schwab, Deutsch, the great masters in Jewish religious history and criticism in Europe, all testify to the historical existence of Jesus of Nazareth in the first century, as do the leading American rabbis and writers. Dr. Isaac M. Wise, editor of the *American Israelite*, and one of our best Talmudists, has published several books on the life and death of Jesus and the origin of Christianity, largely illustrated from Talmudism; and in them he identifies the Talmudic and Christian Jesus, and accepts the crucifixion by Pontius Pilate as the termination of Jesus's life. Rabbi M. Schlesinger has published a book called *The Historical Jesus*, which gives a life of Jesus based on the gospels, as interpreted by the critical or rationalistic school of Strauss, Bauer, Davidson, etc. Felix Adler, the Jewish rationalist, has often spoken of Jesus as a historical character of the first century; and Rabbi Raphael in his historical works does the same thing. Indeed, I have never heard a doubt of the historical existence of Jesus of Nazareth expressed by any Jewish scholar of to-day in Europe or America. Such fancies are left to anti-Christian "cranks" and solar mythologists. No sound scholar can possibly entertain so preposterous a conclusion.

Mr. Massey quotes from the Babylonian *Gemara Sabbath*, fol. 67, the following: "There exists a tradition that on the rest-day before the Sabbath they crucified Jehovah (sic), on the rest-day of the Passah (the day before the Passover)." No such passage can be found in the Talmud. The way Mr. Massey obtained it was this: Baring-Gould, p. 58, says: "The Babylonian *Gemara* remarks, 'There exists a tradition: On the rest-day before the Sabbath they crucified Jesu (not Jehovah, as Mr. Massey will have it).'" Then follows, in the quotation in Baring-Gould, six more lines omitted by Mr. Massey, after which it says, "he was crucified on the rest-day of the Passah (i.e., the day before the Passover)." The parenthetical concluding clause, copied by Mr. Massey, is not part of the Talmudic quotation, but is an explanation given by Baring-Gould. To make this contiguous quotation, Mr. Massey blends as one sentence parts of separate sentences six lines apart. The sense is in no way altered by Mr. M., but it is indicative of a loose, inaccurate style of quotation. My reason for referring to this quotation is the following: Baring-Gould does not state in what Tract the Talmud this quotation is found, and Mr. Massey wishing to state in his book the pre-

mise place in the Talmud in which found, as indicative perhaps of his "prolonged researches" in Talmudic lore, was probably a little puzzle at first where to place it. On the next page of Baring-Gould he found another quotation from the Talmud relative to the crucifixion of Jesus credited to "Tract Sabbath, fol. 67." Mr. M. probably thought it very unlikely that any one would ever take the trouble to verify his reference to this quotation, and so, rather than agitate the reference, he concluded to substitute a wrong one for the unknown correct one. Therefore he inserted it as coming from "Tract Sabbath, fol. 67." Besides, it might be in "Tract Sabbath" after all; anyhow, he would risk it. It happens, however, that the passage quoted is not in "Tract Sabbath" at all, but in "Tract Sanhedrin," fol. 43, 1. These two tractates are separated in the Talmud by a great distance. *Shabbath* is tract twelve, the first tract in the second order, *Seder Moed*, while *Sanhedrin* is tract thirty-five and the fifth tract in the fourth order, *Seder Nezikin*. One commences volume nine and the other begins volume nine of the twelve Talmudic volumes. It is advisable for authors, especially scientific writers, not to insert bogus references in their works.

Mr. Massey says the Jews protest against the assumption of the identity of Jesus, son of Pander, with the gospel Jesus, "as an impossibility." "It is not the Jews, but the Christians," says he, "who fuse two supposed historic characters into one." Mr. Massey certainly must know better than this. Who wrote the *Toledoth* Jesus, Christians or Jews? His own authorities, which he had just quoted, ultra-Jewish and rabid anti-Christian, the two *Toledoths*, completely "fuse the two characters into one." Besides the Talmud itself in various places "fuses" the two, as I have shown. It calls him "Jesus of Nazareth," "the Nazarene," etc.; it refers to his brother James, Matthew, Thaddeus, Nicodemus, and Mary Magdalene; to his crucifixion at thirty-three years old; his supposed royal descent, the healing in his name, and his claiming to be the heir of the kingdom. What Mr. Massey says the Jews protest against "as an impossibility," all the Jewish scholars of the world to-day accept as truth.

Having had the whole truth presented as regards the Talmudic and other Jewish accounts of Jesus, the readers of the JOURNAL are now in a position to determine intelligently and understandingly, what measure of credence to accord the statements thereon of Mr. Gerald Massey.

Presidio of San Francisco, Cal.

Another "Disfigurationist" Caught.

NEW YORK, March 23rd.—[By telegraph to the RELIGIO-PHILOSOPHICAL JOURNAL.] Last evening a friend of the JOURNAL made one of a small company gathered at the residence of W. S. Roberts, that "vender of questionable spirit merchandise," as you styled him lately in referring to his brief visit and hurried departure from your city. The scâne was a perfect triumph for the truth, but not for the rascally trickster. Roberts first appeared dressed to represent a bishop and claimed to be the late Bishop McIlvaine; his next appearance was as a female dressed in white. Dr. H. S. Richardson grabbed the "spirit" and a fierce struggle ensued. Roberts was thrown to the floor; his mother came to the rescue and threatened to kill Richardson if he did not let her hopeful son get up. A clergyman whose name is familiar to you, was present, and succeeded in lighting the gas after determined opposition from the Roberts family. The exposure, and discomfiture of Roberts were complete.

Coleman versus Massey.

The exhaustive article by Mr. Coleman must close the discussion in the JOURNAL. Those interested in following Mr. Massey's side of the question farther, are referred to his book. For fear some may think our plea for shorter articles reflects on Mr. Coleman's, we take pleasure in saying that so great a wealth of research could not have been well condensed into less space. Though it may to some be dry reading, his array of authorities will serve as a valuable collection of references for those not possessed of his facilities for research.

GENERAL NOTES.

Judge Cross is in a fair way of seeing a good many tricky mediums and charlatans "disfigured." The list rolls up rapidly.

Alas, for the Transfigurationists, Simulationists, Disfigurationists and Personationists, their apologists and dupes! They are being gathered in by the reapers; truly the harvest is ripe.

A brighter day is dawning for honest mediums and intelligent, candid, cool-headed investigators; already the sun is up and dispelling the miasma generated from the Hazard camp.

J. Mathew Shea, having recovered his spirit wardrobe from the police of this city, has taken himself it is said to Indianapolis. Friends there should make the town too warm for him.

The programme of exercises celebrating the advent of Modern Spiritualism, Sunday, March 30th, at the Southside Meeting, 2730 State Street, is as follows:

MORNING.—1. Anthem; 2. Opening address by the President; 3. Solo; 4. Recitation by Maudie Underhill; 5. Duet by the Babcock sisters; 6. Ten minute speeches; 7. Hymn; 8. Recitation by Mamie Fellows; 9. Song, by Ollie Langley; 10. Mediums in their several phases; 11. Anniversary Address, by Mrs. M. A. Fellows Ahrens; 12. Song and Chorus; 13. Closing remarks by the President; 14. Doxology; 15. Half hour Sociable.

EVENING.—1. Music; 2. Lecture, by Mrs. M. A. Ahrens, "Spiritualism, What is it?" 3. Music; 4. Mediums and Brief Speeches.

On the 30th of March, anniversary services will be held at Frobisher Hall, 23 East Fourteenth street, New York, at half-past ten o'clock in the morning; at two o'clock in the afternoon, and at half-past seven o'clock in the evening. We are informed that the morning and evening services are exclusively for mediums.

The Thirty-sixth Anniversary of modern Spiritualism will be celebrated at Republican Hall, 55 West Thirty-third street, New York, on Sunday, March 30th, 1884, commencing at 2:30 P. M. Order of Exercises: Piano solo, Prof. Huehne; Introductory, Henry J. Newton; Song, Mrs. G. S. De Weir; Address, Henry Kiddie; Song, Mrs. Belle Cole; Recitation, Marshall P. Wilder; Address, P. E. Farnsworth; Song, Mrs. H. R. Humphreys; Address, Rev. C. P. McCarthy; Recitation, Prof. J. A. Keenan; Address, Mrs. N. T. Brigham; Song, Mrs. Belle Cole; Vocal Duet, Mrs. Belle Cole and Mr. H. R. Humphrey. Admission, 25 cents.

Mrs. Matilda Bartlett, aged 82 years, passed to spirit life at Green Springs, O., a few days ago. She was a devoted Spiritualist. A. B. French delivered the funeral address.

There are now published in England and Wales 1,658 newspapers, in Ireland 156, and in Scotland 181.

France will not make peace with China except on a basis of indemnity for the cost of the war and a recognition of French supremacy over Tonquin.

Pope Leo XIII. has issued another letter, in which he declares that his rights are invaded by the Italian Government.

Twenty-five thousand bushels of corn is rather a unique gift of the people of Sedgewick county, Kansas, to the Ohio Valley flood-sufferers.

The spirit "Joey," a control of Mr. Eglington, used to argue the matter with Mr. Blackburn. "Talk about your psychic force," said Joey. "Can a force think and talk and materialize itself, and do all the things that I do? I tell you that I am a man, an individual as much as you are."—*Spiritual Record*.

Senator Blair's bill appropriating \$15,000,000 for the support of public schools in the various States in proportion to the number of illiterate persons, was debated in the Senate yesterday. It was supported by Senators Garland, Blair and Jones (Fla.), and opposed by Senators Plumb, Vest and Allison. No definite action was taken.

The *Medical Record* estimates that among 1,000 doctors the annual death rate ranges between fifteen and twenty-five, making a yearly loss of 1,800 physicians out of our 90,000. But the supply is such as to remove all cause of apprehension, for the number of our medical graduates in 1882-3 was 3,979, more than double the estimated number of deaths.

Much sensation has been caused among the lower classes in Vienna by certain mysterious occurrences. In a house in the western suburb, the furniture flies about, china is broken, pictures drop from the walls, tables fall and lamps are broken, all by an unseen agency. The police has repeatedly interfered, but to no effect. The family occupying the house has been forced to remove, and the place is locked up.

A number of insane persons were lately before Judge Prendergast of Chicago, for the purpose of examination as to their mental condition. Mrs. J. F. Guyton of Evanston, was afflicted with insanity of a mild type, superinduced by excessive work in missionary duties. She had been lately reading newspaper accounts of the Winnetka murder, and the facts had so preyed upon her mind as to cause her to become unusually violent. She was found to have been insane for fifteen years, was adjudged a pauper, and taken to the home for treatment.

From I. W. Taber, photographer in San Francisco, the JOURNAL has received a splendid cabinet picture of Miss Francis E. Willard, whose name is known throughout the world as a most effective temperance worker. Hardly a man in the country could have endured the tremendous labor this woman has voluntarily performed the past year, having visited and lectured in every State and Territory of the Nation, besides doing an immense amount of administrative work.

The second annual commencement of the Kansas City (Mo.) Hospital College of Medicine, occurred March 14th at the First Baptist Church at the corner of Twelfth Street and Baltimore Avenue, in that city. A large audience of friends of the students and friends and patrons of the institution was in attendance and an interesting programme was given.

Richard B. Westbrook, D. D., LL. D., is giving a course (8) of free lectures in Philadelphia, on Free Thought and Liberalism, with great success, having full houses of the most cultured people in the city, and the press speak in high terms of them.

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